

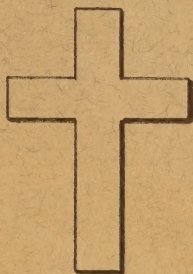
1628

1928

Collegiate
Reformed Protestant Dutch Church
OF THE
City of New York

HER ORGANIZATION AND DEVELOPMENT

A record of the proclamation of the truth over three centuries, now written in the annals of eternity and
"Safe in the hallowed quiet of the past."



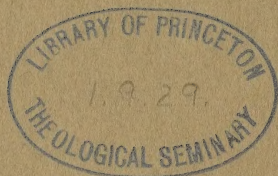
"Vexilla Regis Prodeunt"

Collated and Edited by
William Leverich Brower, Senior Officer,
and Henry P. Miller, Assistant Clerk
of the Consistory

Published by
The Consistory of the Collegiate Reformed Dutch Church
to commemorate the Tercentenary
of her organization on Manhattan Island.

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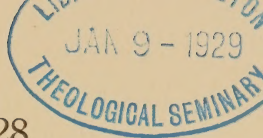


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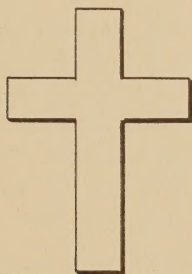


Collegiate Reformed Protestant Dutch Church

OF THE
City of New York (City)
Collegiate church

HER ORGANIZATION AND DEVELOPMENT

A record of the proclamation of the truth over three centuries, now written in the annals of eternity and
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Introductory Note.

This volume has been prepared at the request of the Research and Publication Committee of the General Synod's Committee on the Tercentenary celebration of the Reformed Church in America.

It is issued through a joint arrangement between that Committee and the Collegiate Church of New York, and although published separately it is related to the volume published by the Committee and entitled "Tercentenary Studies".

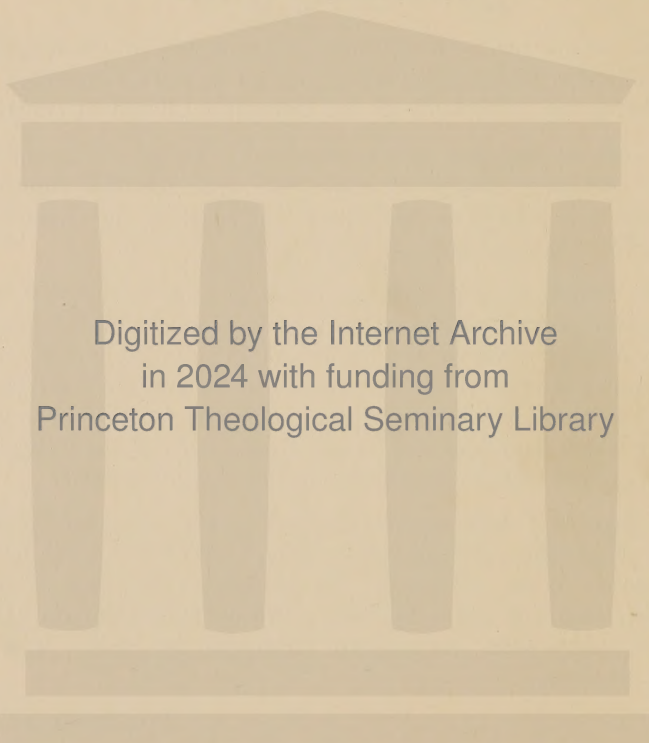
The editors of this historic sketch of the organization and development of the Collegiate Church make due acknowledgment of the use in its preparation of information as recorded in the series of Corwin's Manuals of the Reformed Church and the sketches of the lives of the Collegiate Ministers by the late Doctors Chambers and Coe which have appeared in the Year Books of the Collegiate Church. Other sources have also supplied important facts.

A larger and more complete history of the Collegiate Church was prepared some years ago by the Rev. Charles E. Corwin under the authority of the Consistory. In this history the very valuable data collected by his father, the Rev. Edward Tanjore Corwin, D.D., involving many years of research, furnished the basis. It is in manuscript form.

THE EDITORS.

New York,

Whitsuntide, May, A. D. 1928.



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The Collegiate Church of New York.

(THE DUTCH REFORMED CHURCH)

PRELIMINARY STATEMENT

The Church of Holland, of which the Reformed Church in America is a lineal descendant and in whose communion the Collegiate Church is numbered, was fully organized, A. D. 1619. She soon became distinguished for learning, soundness in the faith and practical godliness. She not only maintained a close correspondence with sister Churches, but often had the advantage of the presence of their distinguished men, since Holland was the common refuge of all the persecuted believers in Europe. Huguenots, Waldenses, Covenanters and Puritans found a safe asylum on her hospitable shores.

In 1609 Hendrick Hudson, in the ship "Half-Moon", entered New York Bay and sailed up the North River. In 1614 a trading post was established on Manhattan Island, but it was not till 1623 that a permanent agricultural settlement was made.

Brodhead's history of the state of New York states as follows: "As soon as Minuit was established in his government, he opened negotiations with the savages, and a mutually satisfactory treaty was promptly concluded (1626), by which the entire Island of Manhattan, then estimated to contain about twenty-two thousand acres of land, was ceded by the native proprietors to the Dutch West-India Company for the value of sixty guilders, or about twenty-four dollars of our present currency. This event, one of the most interesting in our colonial annals, as well deserves commendation as the famous treaty, immortalized by painters, poets, and historians, which William Penn concluded sixty-six years afterward, under the great elm tree, with the Indians at Shackamaxon."

The early settlers brought with them the Bible, the Catechism and two persons called "Krankenbezoekers" or "Zieken-troosters" (consolers of the sick), namely Sebastian Jansen Krol and Jan Huyck, who, in the absence of a minister, gathered the people together and read to them select passages of the Scripture suitably arranged for instruction and comfort. But in 1628 the Domine Jonas Michaëlius arrived, and in the summer of that year formally organized a Church, now known as the Collegiate Church of New York, of which Peter Minuit became its first Elder. This church has had continuous existence to this day, and is the oldest Protestant Church on this continent. This was the beginning of the organized Reformed Church in America.

The standards of the Church were those adopted by the Synod of Dort (1618-1619). These were the Heidelberg Catechism, the Belgic Confession

and the Canons of the Synod of Dort. One of the nineteenth century historians in commenting on this Synod states that it was "composed of the most distinguished delegates from all parts of Europe, and of almost all denominations of the protestant world, and which continued in session two years, formed one of the most august bodies of men that perhaps ever were convened on such an occasion since the days of the Apostles." The life of the Reformed Church of the Netherlands, and of her descendants in Asia, Africa and America, and the islands of the sea, pervaded by these genial symbols, constitutes a distinctive life, distinct but not separate. She is in the true line of succession from the Apostles and Prophets of the first ages, "Jesus Christ himself being the chief cornerstone." This she expresses in the most noticeable way when, refusing to be known by the names of men, however great, or of countries however strong her attachments she calls herself simply the "Reformed Church" and so she gladly makes the Apostles' Creed the central idea of her catechism as the expression of the Christian faith and life which she shares with her brethren of every name.

The Reformed Church in America is the oldest body governed by Presbyters on the Western Hemisphere. As the pioneer, therefore, of those doctrines and forms of government believed to be the most in harmony with Scripture and the American Constitution, she occupies a unique place in our country's annals. The Reformed Church of Holland has the honor of having first planted this form of Church government upon the shores of the New World.

This Church has for her chief characteristics jealousy for doctrinal truth, insistence upon an educated ministry, unyielding attachment to her own views of faith and order, and a large charity for all others who hold to Jesus Christ, the Head. In the community of Christian Churches she is well described by the terms—semi-liturgical, non-prelatical.

The Liturgy begins to date from the Reformation Period, while the Ancient Creeds, the Apostles', the Nicene and Athanasian (*Quicunque Vult*) and some other things are retained from the early Church.

One of her prominent ministers of the present day bears the following beautiful and winsome testimony to this Church.

"We have to remind ourselves that there is no presentation of the Common Consensus of Faith more properly stated, more readily received, more satisfying to the Christian heart, than our own. While teaching the Doctrines of Grace with distinctness and insisting on the sovereignty of God in salvation, our Standards begin from the point of a sinner's necessities, and by gently leading up into the mysteries of faith avoid those hard and angular presentments which are likely to stir objection before the mind has received sufficient light to apprehend them. To this genial soul of Doctrine has been joined the appropriate body of a corresponding and Scriptural Order—the Waldensian System of a Parochial Episcopate, with its Consistory of Presbyters and Deacons—a system pure from those secular elements which have disturbed the peace of so many Churches."

The Reformed Church has always prized a learned ministry. She was the first of the denominations of the land to appoint a theological professor (1784) and establish a theological seminary. She is a Church pre-eminently imbued with missionary zeal, both in the foreign and domestic fields.

HER ORGANIZATION AND DEVELOPMENT

The Collegiate Church was organized in the year of our Lord 1628. Domine JONAS MICHAËLIUS, the first minister, writes in his famous letter to Holland dated the 11th of August, 1628, addressed to Domine Adrianus Smoutius, "From the beginning we established the form of a Church." Michaëlius was born in the year 1584 in North Holland and was educated at the celebrated University of Leyden. He was the first university graduate to become a pastor in the Middle Colonies.

The following persons constituted the first Consistory, viz., Jonas Michaëlius, First Minister—Peter Minuit, Director General of New Netherland, and Jan Huyghen (Huyck) as Elders and Sebastian Jansen Krol (Crol) as Deacon. Michaëlius had arrived at New Netherland April 7th, 1628, and Huyghen and Krol in 1624. The two latter were known as *Krankenbezoekers* or Comforters of the Sick and were officers of the Established Church of the Netherlands sent hither in advance of the first minister to perform their sacred office of ministering to the people and consoling the sick.

These men are the four illustrious men who laid the foundation of Church and State in the metropolis of the nation. Their memory is perpetuated in a group of mural tablets erected in 1900 in the Middle Collegiate Church, Second Avenue and Seventh Street, New York City.

The Gospel was brought to the Western Hemisphere in four ways:

By the Roman Catholics in the discovery by Columbus at San Salvador.

By the Church of England on the James.

By the Dutch in New York as indicated above.

By the Pilgrims at Massachusetts Bay.

The first religious services of the Church were held in an "upper room" over a mill for the grinding of bark and tanning of which the following is a description by Wagenaar: "Francois Molemaecker is busy building a horsemill, over which shall be constructed a spacious room, sufficient to accommodate a large congregation. Moreover, a tower is to be erected where the bells brought from Porto Rico will be hung." These were Spanish bells captured at Porto Rico the year before by the West-India Company's fleet. The mill was located on a site now occupied by Nos. 20 and 22 South William Street.

It is the opinion of the editor that the Lord's Supper was celebrated here at the first service after occupation. In Michaëlius' letter above referred to he writes as follows: "At the first administration of the Lord's Supper which was observed, not without great joy and comfort to many, we had full fifty communicants—Walloons and Dutch. We administer the Holy Sacrament of the Lord once in four months, provisionally, until a larger number of people shall otherwise require. The Walloons and French have no service on Sundays, otherwise than in the Dutch language, for those who understand no Dutch are very few. A portion of the Walloons are going back to the Fatherland, either because their years here are expired, or else because some are not very serviceable to the company. Some of them live far away and could not well come in time of heavy rain and storm, so that it is not advisable to appoint any special service in French, for so small a

number, and that upon an uncertainty. Nevertheless, the Lord's Supper was administered to them in the French language, and according to the French mode, with a discourse preceding, which I had before me in writing, as I could not trust myself extemporaneously."

This is no doubt the first time in the New World that the ordinance of the Lord's Supper was celebrated by a Protestant Church duly organized.

The Church worshipped in this room until 1633. Michaëlius returned to Holland in 1632 and Domine EVERARDUS BOGARDUS, the second minister, having arrived, stimulated the people to build a Church. This was a plain colonial edifice erected in 1633—a frame building with a gambrel roof and without spire or belfry to mark it. It stood on what is now Nos. 33 and 35 Pearl Street, just east of Whitehall, facing the East River.

Domine Bogardus was a graduate of the University of Leyden and he arrived at Manhattan in 1633 with Director Van Twiller and Adam Roelantzen, the first schoolmaster who founded what is now known as the Collegiate School, which is the oldest educational institution in existence in America. In 1638 he married the famous Anneke Jans, widow of Roeloff Jansen. She inherited the property which subsequently in 1704 passed into the possession of Trinity Church. During his administration of fourteen years, the colony being then under the directorship of Governor Kieft, a new Church was erected. This was in 1642 and the edifice was built within Fort Amsterdam. In modern days it is often referred to as the "Church in the Fort", but it was then known as "St. Nicholas Church." This edifice was a substantial stone structure 70 feet long, 52 feet wide and 16 feet high with a peak roof and tower. It accommodated the people for over fifty years, its stone walls often serving as a rallying place and refuge in many an alarm of Indian foray and massacre.

On the front of the Church was a stone tablet with this inscription:

"AN. DOM. MDCXLII.,

W. KIEFT DIR. GEN. HEEFT DE GEMEENTE

DESE TEMPEL DOEN BOUWEN."

"A. D. 1642, W. Kieft being Director-General, has caused the congregation to build this temple."

In 1790, when they were taking away the edifice of the fort at the Battery to make way for the Government House on the site of what is now Bowling Green, this stone was found among the ruins. It was removed to the basement of the Church in Garden Street, where it remained until the building was destroyed in the great fire of December, 1835. On the bell which hung in the church tower was inscribed:

"DULCIOR E NOSTRIS TINNITIBUS RESONAT AER.

P. HEMONY ME FECIT 1674."*

This bell was made in Holland and was the first of the kind used in this city. Its silver tones had struck with admiration even the ears of the native Indians.

*"The air resounds sweeter from our ringing. P. Hemony made me."

In 1647 Bogardus resigned his pastorate and was lost in a shipwreck on his return to Holland.

The third minister was Domine JOHANNES BACKERUS. He arrived in the colony in 1647 in company with Governor Stuyvesant, and the Church, being without a pastor, Backerus was prevailed upon to remain in the colony as the pastor of the Church until 1649, then returning to Holland.

The fourth minister, JOANNES MEGAPOLENSIS, arrived in New Amsterdam on his way back to Europe, having been pastor at Rensselaerwyck (Albany). He also was prevailed upon by Governor Stuyvesant to remain as pastor and thus he began his term of twenty-one years' service to the Church. Our brethren of the Roman Catholic Church still hold in grateful remembrance the kindness of Megapolensis at Rensselaerwyck in rescuing Father Jogues from the Mohawks and his subsequent ministrations to him. When settled at New Amsterdam, Megapolensis also acted in a humane spirit towards the Jews when all other avenues of relief were closed to them. In 1644 Father Bressani was also rescued from the Indians by the Dutch and treated with great kindness; similar kindness was shown to Father Poncet when in trouble.

While at Rensselaerwyck he learned the language of the Mohawks so as to be able to preach fluently to them and a number of them united with his Church there. He was the first Protestant missionary to the Indians, preceding by several years John Eliot in New England. In 1664 when Stuyvesant surrendered to the English and New Amsterdam became New York, Megapolensis in order to prevent bloodshed, as they had no adequate means of defense, strongly advised Stuyvesant not to resist. He was a man of thorough scholarship, energetic character and devoted piety. The home of Megapolensis in New Amsterdam stood on the site now occupied by the Cunard Building, 32 Broadway.

It was deemed advisable by the directors of the West-India Company to have another minister in the Church at New Amsterdam and that he should be able to preach in English. Domine SAMUEL DRISIUS was sent to the colony in 1652. He was born in 1600 and was educated at the University of Leyden. He had been pastor of the Dutch Church in London (Austin Friars) and could preach in German, Dutch, French and English. He was thus a colleague of Megapolensis. From this comes the name by which the Church is familiarly known—The Collegiate Church. It was he who first proposed to the West-India Company the establishment of a Latin School in New Amsterdam so that the youth might not be required to go to Boston to secure a classical education.

SAMUEL MEGAPOLENSIS was born in 1632, being the youngest son of Domine Joannes Megapolensis. His father sent him to Harvard College in 1653 to study the classics and English branches, and in 1658 he was sent to Holland to enjoy the advantages of the University of Utrecht. His father in a letter expresses the desire that he may return commissioned by the Classis of Amsterdam and qualify (even at that early day) to preach both in Dutch and in English. He remained six years studying medicine also in the University of Leyden and then returned to New Amsterdam in 1664 and took up his ministry in association with his father and Domine

Drisius. This year was marked by the surrender of the Colony to the English and he and his father with many others were sent to meet the English Governor Nicholls, whose fleet lay menacing the city. He was one of the commissioners also appointed to prepare the terms of surrender and probably it was through his influence that the rights of the Reformed Church were so carefully guarded. He returned to Holland in 1668.

In 1664, at the capitulation of the Dutch to the English, the Dutch Church enjoyed a guarantee of all their liberties which is expressed in Article VIII of the terms of surrender as follows: "The Dutch here shall enjoy the liberty of their consciences in Divine worship and church discipline." They were also to enjoy their own customs concerning inheritances, and many other privileges were granted to them.

After the capitulation in 1664, the Dutch Church languished. By 1670, Drisius alone remaining as the minister here, the English Governor Lovelace formally promised civil support to any Dutch clergyman who would come over to assist Drisius, who was becoming feeble. This proposition induced WILHELMUS VAN NIEWENHUYSEN to come to America, which conclusion was also partly brought about through the influence of Selyns, then in Holland, who was a relative. Van Nieuwenhuysen was thus the seventh minister in succession. His ministry was peaceful for three or four years until the reconquest of New York by the Dutch in 1674, at which date the struggle began between the English Governors, representing the Church of England, and other Churches in the Colony, which continued with more or less severity until the independence of America, a century later. Four years later at the direction or permission of the English Governor Andros, Van Nieuwenhuysen convened the four Dutch ministers then in the country with their elders and they organized a Classis and ordained Tesschenmaecker to the ministry. This was the first formal ecclesiastical body among the Dutch in America and the last for about seventy years. There was a constant and steady growth in the membership of the Dutch Church during the Van Nieuwenhuysen ministry in New York. His correspondence with the Classis impresses one that he was a faithful and judicious minister and pastor. He died in New York in 1681.

The Church in New York remained for about a year without a pastor, when Domine HENRICUS SELYNs arrived. Selyns was born in Amsterdam in 1636 and was a graduate of Leyden University. He had previously been minister to the Churches on Long Island, where his ministry had been very acceptable. He had returned to Holland in 1664, where he had a Church at Waverveen, also holding a chaplaincy in the army. He refused a call to New Amsterdam to become a colleague of Drisius in 1670 after the death of the elder Megapolensis. The call was renewed in 1682 after the death of Drisius and Van Nieuwenhuysen and was then accepted. He was received with great affection and joy. He preached three times a week and catechised the children on Sunday evenings and officiated occasionally in neighboring Churches. His was then the most important ecclesiastical position in the province.

It was a most critical period for the Reformed Church and the greatest

wisdom and prudence was necessary to preserve her privileges under English aggressions. During this period Selyns committed no overt act so that he was able to remain at his post, although his house was searched and his service in the Church interrupted by Governor Leisler, himself, who was a member, and his letters to Holland were intercepted. Selyns rejoiced over Leisler's downfall, preaching a sermon on the occasion from the words of the Psalmist, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

It was during the ministry of Selyns that the year 1689 witnessed the accession of William and Mary to the throne of England, and a favorable atmosphere was created for the granting of a charter to the Dutch Church in New York, which event occurred in May, 1696, it being the first charter granted to any Church in the Middle Colonies.

*"The significance of this event does not lie simply in the fact that a corporation was then constituted which is still in existence. The granting of the charter of the Reformed Protestant Dutch Church in the City of New York was a triumph of religious liberty. It set an effective barrier in the way of the establishment here of the ecclesiastical system which prevailed in Great Britain. It settled the principle that there was to be no union of church and state in this colony, but that all Protestant bodies were here to have equal rights.

"What our Church opposed was not the establishment of an Episcopal Church in this city. Their relations with the Episcopal clergy and congregation were always most friendly. They opposed the establishment of the English Church as a State church in this colony, and the consequent treatment of other evangelical Protestant bodies as dissenters. They carried their point, and when this was gained, there was no reason why they should not welcome the incorporation of Trinity Church whose charter was received in the succeeding year. Throughout this prolonged struggle against the official establishment of the church to which but an inconsiderable minority of the people belonged, the best qualities of the Dutch character appear: their courage, their perseverance, their moderation, their respect for authority and law, their firm devotion to liberty of conscience. It commends them to the honor and gratitude of all who prize the great principle, as truly Dutch as it is truly American, of a free church in a free state.

"The liberty of the Dutch Church at least was now secure, and with the principle of religious equality was firmly settled. Although no other than Dutch and Episcopal churches succeeded in obtaining charters, down to the Revolution, the collection of church rates from the freeholders of the colony for the Episcopal Church could not be successfully made where any other churches were thus recognized as established by law. Even as late as 1765 Domine Ritzema writes: 'Our Netherlandish Church has always been regarded by the Episcopalians as a national church, and for that reason held in esteem; and the kings have always provided our churches with charters.' With the Revolution all danger of an ecclesiastical establishment in this country passed away, but the story of the successful effort of the Dutch in New York to secure what they believed to be their rights is an important chapter in the history of the struggle for liberty throughout the land."

Selyns was truly a remarkable man. He possessed in an eminent degree that rare combination of faculties which unites the zeal of the preacher,

*Rev. Edward B. Coe, D.D., from an address at the Celebration of the Bicentenary of the Charter, May 11, 1896.

seeking the salvation of souls, with the prudence of the presbyter, looking after the temporalities of the Church. He was most systematic, energetic, and industrious in the discharge of his ministerial and pastoral duties. He was the chief of the early ministers to enlarge the usefulness of the Church to which he belonged, and to secure for it an independent and permanent foundation under the English government. He died in his sixty-fifth year, universally esteemed for his talents and his virtues. In all his letters he shows an entirely catholic spirit, speaking kindly of other denominations, and rejoicing in their success. His liberal and amiable character endeared him to all around him. He was on terms of friendship with the heads of government, and in correspondence with distinguished men in the neighboring colonies. He was also a poet, versifying in both Latin and Dutch. Cotton Mather, with whom he corresponded considerably, remarks of him: "He had so nimble a faculty of putting his devout thoughts into verse, that he signalized himself by the greatest frequency, perhaps, which ever man used, of sending poems to all persons, in all places, on all occasions; and upon this, as well as upon greater accounts, was a David unto the flocks of our Lord in the wilderness."

The Collegiate Church today is indebted to him for their possession of ancient records pertaining to the conduct of the Church in all its departments. These records are in his own handwriting, remarkably plain and clear. For the purpose of the pastoral visitation of his flock he prepared a small volume, 5" x 3" in size, containing several hundred pages on which were inscribed the names of five hundred and sixty-six church members then living in the city with the location of their residences mostly south of Wall Street. The number of children with their residences are recorded, indicating his pastoral care. Marriage entries are also indicated. The inmates of "Diaconie's Huys" (Deacon's house for the poor), which was in Broad Street, were also enumerated. The date of this book is fixed at 1686 and the original volume belongs to the present Senior Elder of the Collegiate Church, Mr. William Leverich Brower. A very accurate translation of this book (the latest of five similar publications) was made under the supervision of Mr. Brower in 1916 and was published in book form by the Holland Society of New York, to whom Mr. Brower dedicated the volume.

In 1693, the church building in the fort being required for use by the English garrison, the Dutch people determined to erect another. This was built in Garden Street, now Exchange Place. The land on which the edifice was erected was adjacent to the orchard and flower garden of the widow of Domine Drisius. The structure was an oblong square with three sides of an octagon on the east side. Its windows consisted of small panes of glass set in lead, most of them having the coats-of-arms of those who had been elders and magistrates, curiously burnt on the glass by Gerard Duyckinck. In front was a brick steeple on a square foundation, large enough to permit a room over the entrance for the meetings of the Consistory. The bell, pulpit and furniture of the Stone Church in the Fort were transferred to this Church. For plate, the people contributed silverware and money, which was sent over to the silver workers of Amsterdam, who hammered out for them a communion set and a large baptismal basin.

The first church organ used in New York sounded its notes within these walls, for in 1720 Governor Burnet brought one over and presented it to the Consistory.

It is a memorable fact that the Rev. William Vesey, the first Rector of Trinity Church, was inducted into that office in this building, Trinity Church not being yet completed. At the request of the English Governor two Ministers from the Dutch Church assisted in the service.

GUALTERUS DU BOIS (son of Rev. Peter Du Bois, of Amsterdam) was born at Streefkerk, Holland, 1671. His name does not appear in the printed catalogues of either Leyden, Utrecht or Groningen. Yet in the minutes of the Classis, quoted below, laudatory certificates, ecclesiastical and academic, were read. His father, Rev. Peter Du Bois, was called from the Church of Gorcum to Amsterdam, and installed there May 25th, 1687, and died March 3rd, 1698, being the 100th minister settled in the Collegiate Church of Amsterdam, after the Reformation.

Du Bois was licensed to preach by the Classis of Amsterdam April 5th, 1695. During the next four years, 1695-1699, the Church of New York was going through a great crisis, both about the obtaining of their charter and especially the calling of the first minister under their new charter. Van Schaick and Banker, the Committee of the New York church, said to the Classis, "that the calling of and sending of a minister should be conducted at the present juncture with the greatest care." "One should be chosen of a very pacific character, in order, if possible, to quench the disturbances." Domine Selyns wrote an account of the difficulties, sending over copies of the official documents. After several attempts, the Classis, on May 4th, 1699, voted on three candidates, Rev. Gualterus Du Bois, Rev. John Lydius, of Oyfberg, and Rev. Petrus Vas. Du Bois was chosen by a plurality of votes and letters were at once written to New York. He was thus the ninth minister in succession. The Classis says: "From these nominees, we have chosen by a majority of votes, Rev. Gualterus Du Bois, a young man of about twenty-eight years, of liberal study and dignified gifts. He is a son of our deceased colleague (Rev. Peter) Du Bois. He is a very conscientious man and also amiable in intercourse. We feel assured that, with God's blessing, he will do good service in your Church. Since he is an enemy of all partisanship we have good hope that he may prove a blessed instrument to calm all your disturbances, both by his precept and example."

On March 29th, 1700, the Consistory of New York wrote a letter heartily thanking the Classis "in providing us with such an excellent pastor as Domine Gualterus Du Bois. His learning and virtues have justly become an ornament to our church. Through his remarkable zeal, mingled with gentleness, the troublesome disputes which have, through each other's rashness, now for some years past turned our Church topsy-turvy have at last been almost completely extinguished. Every one in the congregation takes the greatest satisfaction in his teaching and deportment." "We clearly perceive the blessing of the Lord in this circumstance, for he has brought light out of darkness. For never was a congregation more agitated than ours over the calling of a minister; and never did feeling extend to such hot antagonisms."

In the fall of 1700 the Consistory built Domine Du Bois a new parsonage.

He was evidently the right man for the times and place. The records of his church, his correspondence and tradition all unite in representing him as a man of a quiet and peaceful spirit. In seasons of difficulty arising from contentions, such as existed on Long Island and elsewhere, he exerted a most beneficent influence to conciliate and heal. Respectable in his pulpit exercises, prudent, judicious and consistent in his practical course, and kind in his spirit, he won the affection of the Church and the respect of the community. He welcomed Schlatter on his arrival, in 1746. He preached for the last time on September 25th, 1751. He designed to proceed to Bergen the next day (Monday) and administer the Lord's Supper. But he was seized that Sabbath evening with illness which in ten days terminated his life. He had passed his eightieth year. The newspapers of the city noticed his death with high praise of him. He was the author of the plan for a Coetus, and one of its warmest friends at its original institution, in 1737, as well as ten years later, when it was brought into practical operation; but he died before the disruption of the Church into Coetus and Conferentie and the sad contentions which followed. Had his life been spared, he would doubtless have exerted a most salutary influence.

While such were the traits of his character, he was so universally honored that by virtue of accorded merit he was, says Smith, in his "History of New York", more like a Bishop among the Dutch Churches than the pastor of a single organization.

Domine Selyns died in 1701 and Du Bois continued as sole pastor with additional compensation for increased labors and with the assurance that another minister should be provided as soon as possible. Accordingly, in the year 1713, the Rev. HENRICUS BOEL became the colleague of Domine Du Bois, being then in the twenty-sixth year of his age. He continued in the active service of the Church until his death, which occurred after a very short illness on June 27th, 1754.

Boel was a man of good natural parts and of considerable culture, being extremely well versed in theology and an adept in the learned languages. He was assiduous and indefatigable in discharging the duties of the pastoral office, and his death was greatly deplored by the congregation. In matters of Church order he was rigid and uncompromising. He was from the beginning a bitter opponent of the Coetus and of all measures which aimed at ecclesiastical independence. He was a decided opponent of Frelinghuysen in his more evangelistic and revivalistic methods at Raritan. He died June 27th, 1754. An obituary notice in the New York Mercury, July 1st, 1754, concludes with the following words: "To his ministerial good qualities and above mentioned accomplishments we may add that he was a tender and affectionate parent, generous and charitable friend to the poor and now, having fought a good fight of faith, he was gone to lay hold on eternal life."

During the pastorates of Du Bois and Boel the Church enjoyed a most quiet and peaceful period, although there were some local troubles.

With the increase of the congregation the need of greater church accommodations began to be felt and this resulted in the erection in 1729 of what was termed the "New Church", afterwards known as the "Middle Church", which occupied a site in Nassau Street, between Cedar and Liberty Streets. It was 100 feet by 70 feet within the walls. It was built without a gallery,

the ceiling being entirely arched unsupported by pillars, until 1764, when alterations were made, in view of the larger attendance from the introduction of services in the English tongue. The spacious edifice possessed admirable acoustic qualities and was kept in use until the year 1844. It had a tower at the north end in which was hung the famous bell referred to in the appendix of this work (No. IX). The spire as usual was surmounted by a weather-cock. Here it was that preaching in the English language was first introduced in the Dutch Church.

On September 16th, 1776, as a result of the Battle of Long Island, the British took possession of the city. One of their first acts was to seize the Churches, despoil them and their furniture and turn them into hospitals, riding schools, barracks or prisons. This was due to the loyalty of the Dutch to the Continental cause. The entire interior of the Middle Church was destroyed, leaving only the bare walls and the roof. It was then used as a prison and afterward as a riding school by the British dragoons. After the Revolution it was restored and refurnished and services were resumed (July 4th, 1790).

On the corner of Nassau and Cedar Streets, a bronze tablet marks this historic spot. It is thus inscribed:

“HERE STOOD THE MIDDLE DUTCH CHURCH
ERECTED 1729

MADE A BRITISH MILITARY PRISON 1776

OCCUPIED BY U. S. P. O. 1845-75

TAKEN DOWN 1882.”

This edifice as well as the other churches had pews appointed for the use of the Governor, Magistrates, etc., and the City and State arms formerly embellished its walls. It was leased to the general government for secular purposes in 1844 and in 1861 they received a conveyance of the fee. The building was used as a post office until 1875 and in 1882 was sold to the Mutual Life Insurance Company, who took it down entirely to make way for another structure.

Having two churches, ministers preached in rotation, a system which continued for nearly one hundred and fifty years. (See Appendix to this work, No. VIII).

In October, 1744, the Rev. JOHANNES RITZEMA, then in the thirty-fourth year of his age, arrived in New York with his wife and three children, being the eleventh minister in succession. He was received with hearty affection. His labors were much interfered with by the ecclesiastical troubles of the times. In 1747 the struggle between those who believed in adherence to the ecclesiastical authority of the mother church in Holland, and those who favored an independent Classis in this country began; and continued for a generation with deplorable results, for the discord was not simply between church and church, but between different parties of the same church or congregation. But the Consistory of New York did not suffer in this way, for it refused to identify itself with either party.

During the earlier years of Ritzema's service, troubles arose out of a matter of education. Efforts were made by the friends of the Church of

England to have a college chartered (Kings College, now Columbia University), to be under their control and supported by the funds of the State. Ritzema's attitude towards Coetus' assembly in May, 1755, provoked much unfavorable comment and the story of his personal petition for a Dutch professorship in Kings College was the talk of the town. The members of his Consistory, while not displeased at his attitude toward Coetus, were very much aggrieved at his familiarity with the Episcopalians, and especially at his application to the Governor without their approval. On August 11th, 1755, the Consistory entered a resolution of disapproval of Ritzema's conduct upon their records and permitted him to record his reply. In 1766 the American Classis obtained a charter for Queen's College in New Jersey (now Rutgers University). This was the result of a long effort, in which Domine Theodore Frelinghuysen bore a prominent part.

The long dispute between the Coetus and the Conferentie was finally ended by the Articles of Union, signed in June, 1772, and although Ritzema had vigorously opposed the aims of the Coetus his name stands first on the list of those who signed the Articles, and he worked cordially in the Synod with his former opponents. During the American Revolution, when the British obtained possession of New York, Ritzema retired to Kinderhook, where his remaining days were spent. Being then in the seventy-fourth year of his age and somewhat infirm, he applied to the Consistory to be declared *emeritus* and to be allowed to remain there. This was granted and an annuity of £200 was settled upon him. He died in April, 1796.

The twelfth minister in succession of the Collegiate Church was the Domine LAMBERTUS DE RONDE. The previous ministers of the Church had all come direct from Holland either, by the appointment of the Classis of Amsterdam or by the invitation of the Consistory. Mr. De Ronde's case was different. He was born in Holland in 1720 and after a regular education was ordained to the ministry and settled in the Church at Zuilichem. In 1746 he was sent to Surinam in Dutch Guiana, where he labored for several years.

While holding this position he made a visit to New York and by his discourses produced such an impression that a Committee of the congregation appeared before the Consistory (July 31st, 1750) and requested that body to call him as an additional minister. The Consistory complied and De Ronde was duly installed. Although his call obliged him to be in accord with the Coetus he was soon released from that obligation and became an ardent member of the Conferentie. The Consistory, however, remained neutral. He was naturalized in 1756.

He was opposed to the rising sentiment for preaching in the English language. He, with his colleagues, left New York at its occupation by the British, retiring to Schaghticoke, where he appears to have taken regular charge of a congregation, and at the close of the war he was at Saugerties, where he remained, and as in the case of Ritzema, the Consistory granted him a yearly pension during his life. He died September 30th, 1795, at Schaghticoke.

In the year 1858 at the request of the late Mr. Abraham Knickerbacker, who removed Mr. De Ronde's remains to his own family burying ground in Schaghticoke, the Consistory placed a suitable marble monument over the

grave, which still stands. It purports to have been "Erected in commemoration of his long and valuable services" and after the record of his life bears the motto: "To me to live is Christ, and to die is gain." On the obverse side is the name of his wife, Margaretta Catharina De Ronde, who was born in Holland in 1719 and died at Schaghticoke December 11th, 1801. The Collegiate Church possesses a portrait of Mrs. De Ronde which is preserved in the chapel of the Church of St. Nicholas.

The following quotation from an historical discourse delivered by Rev. Thomas DeWitt in August, 1856, indicates the course of events which resulted in the calling of the first minister to preach in English and the erection of a Church for English preaching:

"At the time of the erection of the Church in Nassau Street, and a series of years subsequently, the preaching was entirely in the Dutch language, while the want of preaching in the English language was deplored, and its introduction was strongly desired by very many. The English inhabitants had continually increased in number, intermarriages between English and Dutch families were constantly occurring, all public business was transacted in the English language, and the young of the congregation became more and more unprofited by the service in Dutch. This naturally proved prejudicial to the interests of the Church, and led to the gradual withdrawal of individuals and families to other denominations, especially the Episcopal, in the communion of which will be found for some generations past some of the early, time-honored Dutch names. This influence, so adverse to the prosperity of the Church, was deeply felt by a large portion of the members; but there was a strength of opposition among the older members, which it was deemed best to seek to allay, and, if practicable, to overcome, before active measures should be employed. Early in 1761, the subject was brought before the Consistory by a petition signed by a majority of the congregation (by the young generally), urging the necessity and importance of the introduction of English preaching. At once a strong and violent opposition arose from a considerable number of the older members of the Church and congregation. The Consistory and Great Consistory were decidedly in favor of the measure, but took a course of measures to conciliate the opposition by holding conferences with them, and making the most reasonable and generous proposals to them. A large body of minutes on this subject is found on our records. All proved unavailing, and the opposition refused every overture, and resisted the introduction of English preaching at all. In 1763, it was decided by a large majority of the Consistory and Great Consistory to prosecute a call to be directed to the Classis of Amsterdam, and by them to be placed in the hands of Archibald Laidlie, minister of the Scotch Church at Flushing, in Holland, in connection with the Reformed Church there. This call was accepted, and Dr. Laidlie arrived in New York, and entered upon his duties in April, 1764. Some of the opponents to the introduction of English preaching instituted a suit in the civil courts, which was decided against them. As we look at this period in the lapse of time, we are disposed to wonder at the blind prejudice which actuated them. But when we consider how deeply is the feeling of attachments to old customs, associations, and even language, lodged in the human mind, we will be led rather to deplore than to wonder."

A rash or careless man might have stirred up and increased their ill-feeling, but Dr. Laidlie was so gentle and conciliatory, so sincere and earnest, that he disarmed their prejudices and won their confidence. The same thing was observable in reference to the unfortunate controversy that distracted the whole denomination—the question of Coetus or Conferentie. The two parties were at sword's point toward each other, and between them the cause of religion suffered greatly. Laidlie took the wise course of joining neither, but cultivating friendly relations with all parties. Thus his influence became widely felt, and had much to do with preparing the way for the final reconciliation consummated in 1770 under the leadership of his younger colleague, Livingston.

ARCHIBALD LAIDLIE was born in Scotland December 4th, 1727. In 1759 he was ordained to the ministry, having received a call to become pastor of the Scotch Church at Vlissingen (Flushing), Holland. His ministry there was fruitful during his four years of service. In 1763 he accepted the call of the Collegiate Church of New York, and arrived in April, 1764. He wrote to friends in his native country as follows: "The people received me with the greatest friendship possible and rejoiced so at my coming that the whole city seemed to be in confusion; and you may easily imagine how much amazed I was when upon my inquiring why the people were all running about at such a rate, they told me it was for joy that I had come." He adds: "This city is large and populous beyond what I expected. The Lord Mayor, several of the Aldermen and most of the principal inhabitants are of Dutch families, and so belong to the congregation of which I am now minister. The place is very healthy, the people uncommonly kind and everything seems as yet to go on according to my wishes. I preached my first sermon yesterday afternoon (April 15) from II Corinthians V: 11 to one of the largest congregations I ever saw." The manuscript of this sermon is in possession of the Collegiate Church and is deposited in the church library.

This discourse was delivered in the Middle Church (on Nassau Street) in the afternoon, Domine Ritzema having preached in the morning. One who was present says that the house was extremely crowded, the aisles were filled with those who could not obtain seats and some persons of consideration stood during the whole service. This sermon is said to have been two hours in length and was preceded by both an *exordium remotum* and an *exordium proximum*. (See Appendix No. V.) That the interest excited was not short-lived appears from one of Dr. Laidlie's letters written a year afterwards: "The congregation among whom I labor in holy things are kind beyond expectation, and, thanks be to God, I do not labor in vain. It has pleased God to bless His word and make it effectual to the conversion of several. Many are under, I trust, saving convictions, and there is a general concern among the people." Again he writes: "The city is tolerably well built, is large and blessed with wholesome air. Here we have people of almost all denominations except Papists. The Dutch congregation is the most numerous and the richest. The Episcopalians are next in numbers and the greatest in power, though all the magistrates are Dutch. The Presbyterians also are numerous, but poor. The Seceders have a meeting. The Lutherans, Quakers, High Dutch (Germans), Anabaptists, Moravians, etc., all have congregations, some of them pretty numerous. This brief account will satisfy you

that I do not live in the wilds. On the contrary, the people are rather too polite, and by the army in the last war, have got such a taste for high life and gay dress that in these fashionable articles they are not inferior to any people in Europe." The reference in this passage is to the Seven Years' War (1756-1763) in which the French were driven out of Canada. The British troops on their way to the scene of action spent a considerable time in New York and Albany, and the influence they exerted in both places was inimical to sobriety and godliness. There is extant somewhere a letter of Laidlie's in which he speaks mournfully of the low state of religion he found on his arrival. Yet there were not a few godly people who sighed and cried over the evils of the time, and who were earnest and united in prayer that the new minister might be a devoted man, like Barnabas, a good man, and full of the Holy Ghost and of faith, that much people might be added unto the Lord. Their prayers were answered. Laidlie's whole course showed the truth of his utterance in the introductory sermon: "Obedience to God, and with a view of being more extensively useful, were the reasons that prevailed with me to leave a church and people to whom I had many strong attachments, and among whom my situation was in many respects most agreeable, and come to this distant part of the world. The many remarkable circumstances which attended your calling of me to be your minister encourage me to hope that God, who has led me thus far, will enable me to be faithful, and will crown His own word with success to His glory and the salvation of many souls here." God was with His servant. The congregations increased so much that galleries had to be put in the church, and in 1769 a new church edifice (the North) was erected in order to accommodate the crowds that thronged to the English preaching. Nor was this only on the outside. Laidlie was a great winner of souls. His ministry lasted only eleven years, for he, with his colleagues, left the city when the Revolution broke out, and he never returned; but it was one of great fruitfulness. His earnestness, simplicity and fidelity, and his eminent holiness gave him great power over the people, and his subsequent colleague, Dr. John H. Livingston, was only one of many eminent seals of his ministerial success.

In July, 1768, he was married to Mary, daughter of Martin and Catherine (Benson) Hoffman, a lady of great intellectual and moral worth. All accounts agree that it was a peculiarly happy union. She survived him forty-six years. Old and full of days, and ripe in the Christian graces, she died in the summer of 1825. An affecting funeral discourse was pronounced in the Middle Dutch Church, June 12th, 1825, by her grandson, the Rev. Richard Varick Dey, the pastor of the Church of Greenfield Hill, Conn.

The degree of Doctor of Divinity was conferred upon Mr. Laidlie by the College of New Jersey in 1770.

A short but interesting account of his remaining years is given in a letter written by his widow to his friends in Scotland. "Just at the commencement of the war his health was much lapsed, and his constitution was becoming extremely delicate. We then concluded to remove to the country with our little family, in hopes the change of air might be of service to him. There we lived three years, during which time I had the constant anguish of beholding my dear husband's health decline daily. He was perfectly sensible of his situation, and entirely resigned to the will of his Heavenly Father. He

began to sink into a state nearly approaching insensibility toward everything except myself and his dear little children. But to his last moments his tenderness for us was undiminished."

The late Dr. Samuel Miller, in his life of Dr. John Rodgers, remarks that "Probably no minister ever lived in New York more honored or more useful, or died more universally regretted, than Dr. Laidlie." To the Collegiate Church he was an unspeakable blessing. They wanted an English preacher, but he must be one that was sound in the faith, familiar with the doctrine, usages and spirit of the Dutch, acceptable to the ecclesiastical authorities in Holland, and of established reputation for learning, piety, prudence, and zeal. All this they found made ready to their hand in the Scotch minister settled at Vlissingen. And it is no wonder that the pious people considered his arrival among them as an express and most gracious answer to the petitions they had for years been offering in this behalf.

With his colleagues, Ritzema, De Ronde and Livingston, he left New York at its occupation by the British in 1776, retiring to Red Hook, where his death occurred in 1779.

The Church above referred to for English preaching was erected on what was called Horse and Cart Lane, now William Street, and was denominated the North Dutch Church. It had the same dimensions as its predecessor in Nassau Street. This Church was the first one erected exclusively for English service. While it stood it was, therefore, a memorial of the great transition which the community made from the tongue of Grotius and William the Silent, to that of Milton and Hooker, and the metallic plate mentioned below, which is now in possession of Mr. William Leverich Brower, has the same significance. The Church was a large edifice in the Roman style of architecture. The ten Corinthian pillars which supported the ceiling were noticeable; at the top of each of them were carved and gilded the initials of the generous contributors to the erection of the church. In this church were two large square pews surmounted by a canopy, one at the right of the pulpit for the Governor and the other on the left side for the Mayor and Aldermen. The great bell, which for many years summoned the people to service, now ornaments the church on Fifth Avenue and Twenty-ninth Street.

During the Revolution, the British took possession of this Church also, removed its furniture and turned it into a hospital and prison. It is believed that during the war the pulpit was taken to England, for there is in a parish church there one which was brought from America and strongly resembles that which once stood in the "Old North Church." After the English evacuated the city the church was restored and reopened for worship, and was not again closed until 1875, when the ground was leased for business purposes and the church edifice was removed.

During its removal an interesting relic, a facsimile of which is given below, was brought to light.

Under the pillar which supported the gallery, and nearest the pulpit, was found a metallic plate, twelve inches square. Upon this was stamped, letter by letter, a brief history of the Church and the projectors concluded with two verses which were taken from the fifth stanza of Watts' version, in common meter, of Psalm CXXII.

Mr. Garret Abeel, who prepared the plate, was one of the Deacons and a member of the committee appointed to erect the building.

THIS CHURCH WAS BUILT BY THE CONGREGATION
 OF THE REFORMED PROTESTANT DUTCH CHURCH IN
 THE CITY OF NEW YORK FOR ENGLISH SERVICE UNDER THE
 INSPECTION OF A COMMITTEE OF
 ELDERS DEACONS
 PETER MARSCHALK ISAAC ROSEUELT
 PETER LOTT ADRIAN BANCER
 CORN^S BOBERT ANDREW MARSCHALK
 THEODORUS VAN WYCK GARRET ABEEL
 ANDREW BREESTED JR^R CARPENTER AND PROJECTOR
 JOHN STAGG MASTER MASON AND ALEX BATES
 THE FIRST STONE WAS LAID JULY 2 1767 BY
 MR JACOBUS ROSEUELT SEN ELDER
 THE WALLS BUILT TO RECEIVE THE ROOF JUNE 17 1768
 THESE PILLARS REARED JUNE 21 1768
 THE FIRST ENGLISH MINISTER FOR THE DUTCH
 CONGREGATION THE REV^D ARCHIBALD LAIDLIE 1764
 PEACE BE WITHEN THIS SACRED PLACE
 AND HOLY GIFTS AND HEAVENLY GRACE
 TOBIAS VAN ZANDT CLERK GABEEL FECIT

The Rev. Thomas De Witt in his historical discourse delivered in the North Dutch Church on the last Sunday of August, 1856, uttered these words: "Let this old North Church stand, as linking the present with the memory of the past and to impress upon us the right estimate of our privileges and responsibility in spreading the influence of the Gospel in the sphere we occupy."

At the time the North Dutch Church was being built with the view of its being exclusively devoted to English preaching, it was deemed important to secure an additional pastor of suitable qualifications. The views of the people were at once directed to John Henry Livingston.

JOHN HENRY LIVINGSTON was the first of our ministers who was born and reared in this country. And on this and other grounds his accession marks an epoch in the Church's history. He was lineally descended from the Rev. John Livingston (memorable for the communion of the kirk of Shotts, June, 1630), whose son Robert founded the family in this country. Philip Livingston, a signer of the Declaration of Independence, and William Livingston, Governor of New Jersey and one of the framers of the Constitution of the United States, were his great-uncles. Robert R. Livingston, Chancellor of New York, and Edward Livingston, the great jurist, were his uncles. He was born in Poughkeepsie, May 30th, 1746, and received his early education partly at Fishkill and partly at New Milford, Conn. At the early age of twelve he entered Yale College, and was graduated in 1762. He pursued the

study of law with great assiduity for two years, when he met with a change of heart, the earthly instruments of which were a sermon of Whitfield (on Ps. xl., 1-3) and the preaching of the godly man whose colleague he afterwards became, Dr. Laidlie. He determined to devote himself to the ministry, and he preferred to enter the Dutch Church because, although it was rent asunder by a violent dissension, he thought that perhaps Providence might use him as a healer of the breach.

In 1766 he sailed for Holland to prepare for the ministry, being the last of the American youths who went thither for that purpose. He studied at Utrecht, and after four years obtained the degree of Doctor of Divinity, and was ordained by the Classis of Amsterdam in view of a call he had received a year before to the Church of New York. He returned to America in 1770. His first work was to endeavor to restore concord to the distracted denomination. His efforts, wisely planned and efficiently carried out, were completely successful. The Collegiate Church, having taken no part in the strife, acted as a mediating body, and a convention of ministers and elders called at their instance formed a plan of union which was heartily adopted by both parties, and led to a lasting peace. Dr. Livingston at once took a high stand as a minister of the Gospel, and was greatly honored and beloved. When the Revolutionary War broke out he, with his colleagues, retired to the country, and spent his time at Kingston, Albany, and afterwards at Poughkeepsie, preaching as occasion served. One of his services, said to have been held in a barn, was blessed to the conversion of a Hessian drummer, captured at the defeat of Burgoyne, who afterwards became a minister (Rev. C. Bork), and was the spiritual father of the eminent missionary, Dr. John Scudder. While residing at Kingston Dr. Livingston was married to Sarah, the youngest daughter of Philip Livingston. In 1783 he returned to the city and resumed service alone, one of his colleagues having died and the others remaining still in the country. The next year he was chosen Professor of Theology, and in 1785 was duly inaugurated, delivering an oration in Latin on *The Truth of the Christian Religion*. He thus had double duties to perform, and it is not surprising that for a time his health gave way. In 1786 he received a colleague in Dr. William Linn, another in 1789, Dr. Gerardus Areense Kuypers, and a third in 1795, Dr. John Neilson Abeel. Much of his time was consumed in labors for the denomination. He, with Dr. Dirck Romeyn of Schenectady and Dr. Westerlo of Albany, prepared the first edition of the Constitution, which appeared in 1793, containing the Heidelberg Catechism, the Belgic Confession, the Articles of the Synod of Dort, the Liturgy and the Rules of Church Government. He also prepared the first collection of Psalms and Hymns adopted by the Church.

In the year 1810 he accepted the Presidency of Queen's (now Rutgers) College and removed to New Brunswick, N. J., where he opened anew the Theological Seminary. Here he continued for fifteen years and had the pleasure of seeing the institution for which he had made many sacrifices firmly established. During his long ministry of over fifty years nearly two hundred students were trained under his instruction. His useful life was ended on the 20th of January, 1825. On the morning of that day he was found in his bed lifeless, having apparently breathed his last without a struggle and without a pang.

The long roll of the church has no more honored name than that of Livingston. By birth and education an American, he received a thorough university training in Holland and was thus fitted by his abilities, natural and acquired, to exert the commanding influence required at that formative period of our history. He was a man of earnest and intelligent piety, a well-read and profound theologian, an eloquent and impressive preacher, of great personal dignity and yet of unaffected kindness of disposition. The Rev. Dr. Chambers recalls the statement of the senior Pastor, Dr. Vermilye, that he well remembered that once when he was a small boy he was taken by his father to hear Dr. Livingston preach in the Old Middle Church in Nassau Street. He sat while delivering his sermon, but was very impressive. He was remarkable for his discretion and his discernment of character. A singular combination of qualities enabled him to meet the exigencies of the trying period in which he was called to minister, and one can hardly fail to recognize the hand of Providence in adapting the man to the occasion. He was a great blessing to the Collegiate Church and a still greater one to the denomination which he loved so warmly and served so faithfully. He was making sacrifices all his life for the prosperity of the Church, and he lived to see her firmly established and her Professorships nearly endowed.

Seven days after the evacuation of New York by the British troops on November 25th, 1783, the Consistory of the church convened and the following is an interesting extract from their minutes:

"In a general Consistory held the 2nd day of December, 1783, it was resolved that the same persons who were Elders and Deacons on the 15th day of September, 1776, when the City of New York was taken by the British troops and the congregation became dispersed, shall be considered as being still the Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York, and that so many of them as are returned shall be requested to enter upon their respective offices as if no time had elapsed, and the same (together with the Minister who is returned) shall form the Consistory of said Church.

At the time of the dispersion, 1776, there were four Ministers of the Gospel in the Reformed Protestant Dutch Church of the City of New York, viz.,

The Reverend Mr. Johannes Ritzema,
Mr. Lambertus De Ronde,
Dr. Archibald Laidlie,
Dr. John H. Livingston."

"On the 7th day of December, 1783, public worship was again performed in the *Old Dutch Church in the City of New York after a dispersion of almost all the members since the summer of 1776.

The †New Church and the §North Church were nearly destroyed and scarce anything left of them but the walls and roofs.

Of the Consistory, some were dead and others remained in the country.

The Rev. Doctor Archibald Laidlie died.

Mr. Johs. Ritzema remained at Kinderhook.

Mr. Lamb. De Ronde remained at Sawergerties."

* (South Church, Garden Street, now Exchange Place.)

† (The Middle Dutch Church, Nassau, Liberty and Cedar Streets.)

§ (The North Dutch Church, William, Fulton and Ann Streets.)

"The Consistory as renewed and established by order of the General Consistory and confirmed by the Law of the State of New York made for that express purpose is as follows, viz.:

Doctor J. H. LIVINGSTON, *Minister*.

Elders

| | |
|-------------------|----------------------|
| JACOBUS VAN ZANDT | CHRISTOPHER STEYMETS |
| ISAAC ROSEVELT | JOHN DE PEYSTER |
| JACOB VAN WAGENEN | THEOPHILUS ELSWORTH |

Deacons

| | |
|---------------------|--------------------|
| NICHOLAS N. ANTHONY | GARRIT HARSIN |
| TOBIAS VAN ZANDT | PHILIP MINTHORNE |
| JOHN FORBES | JOHN STAGG |
| WILLIAM HEYER | WILLIAM W. GILBERT |
| HENRY ROMER | JOHN ANTHONY |

Church Masters

| | |
|---------------------|-----------------|
| WILLIAM I. ELSWORTH | JOHN BROUWER |
| EVERT BYVANCK | AHASUERUS TURK" |

The Rev. WILLIAM LINN was the fifteenth minister in succession of the Collegiate Church and was born in 1752 on a farm near Shippensburg, Pa. In January, 1774, he was married to the daughter of John Blair, distinguished in his day as a theologian and educator. In April, 1775, he was licensed by the Presbytery of Donegal (Carlisle). In 1787 he accepted a call of the Collegiate Church and became a colleague of Dr. Livingston and continued for twenty years a very successful minister. In 1789 he was made chaplain of the House of Representatives in the first Congress assembled under the Federal Constitution (New York). In the same year he received from Columbia College the degree of S. T. D. He was one of the regents of the University of the State of New York from 1787 to 1808. In 1791 he was made temporary president of Queens College and held the position for several years. Among his occasional sermons while in New York are a discourse on the Blessings of America, delivered on the 4th of July, 1791, at the request of the "Tammany Society or Columbian Order"; a discourse on National Sins, delivered May 9th, 1798, the day recommended by the President as a day of General Fast; a eulogy occasioned by the death of General Washington, delivered February 22nd, 1800, at the request of the New York State Society of Cincinnati. At a meeting of that society held the same day it was unanimously resolved that Dr. Linn "be hereby admitted an honorable member of this society." His main life work was accomplished in the ordinary ministry of the word in which he was long a power in the city. He was a man of commanding presence and had a sonorous voice and a distinct utterance, so that we may well credit a contemporary who says that his voice could be heard a mile away (as was the case with Whitfield), and that the effect of the whole discourse was indescribable. On special occasions his performances were masterpieces. His eloquence would send a thrill of joy or a shivering of horror through his audience so that they would suddenly start up and look around them.

During the Revolutionary period both the Middle and North Churches were desecrated by the British troops. In the Middle Church, as has been

mentioned, the pews and benches were all torn out and used for fuel, and the building itself employed for the confinement of prisoners; and some say that as many as three thousand were detained there. Mr. T. R. De Forest, in his "Olden Time in New York" (published in 1833), says: "A gentleman, now advanced in years, who was imprisoned in this church, informs me that the dead cart came every morning to carry off from twenty to thirty of the dead." Afterwards it was turned over to the cavalry, who exercised their men there, as in a riding school, training them to leap over hurdles. When peace returned, the impoverished people had great difficulty in re-establishing their homes and churches. The North Church was refitted and occupied in the September following the evacuation of the city by the British troops. But this church, which had been far more severely used, had to wait six years before the people, in their weakness and poverty, could collect the necessary funds to restore it to its former condition. With all their diligence and zeal, it was not until the year 1790 that the New or, as it was then called, Middle Church was made fit for occupancy. On Sunday, July 4th, in that year, Dr. Livingston dedicated anew the restored edifice to its original purpose.

At the close of the Revolutionary War in 1783 the only one of the Collegiate Church ministers in active service was the Rev. John H. Livingston. Dr. Linn, as previously mentioned, became a colleague of Livingston in 1787. Thus there was no one able to preach in Dutch. Soon there arose a strong desire among the older members to have the word and ordinances administered in their vernacular. In 1789 a call to become one of our ministers was accepted by the Rev. GERARDUS ARENSE KUYPERS and he was duly installed on the Lord's day in May of that year by Dr. Livingston. Kuypers was born in Curacao in 1766 and when he was two years old his father removed to this country, where he prosecuted a useful ministry in the Hudson Valley and in New Jersey. Three of his sons became ministers of the Gospel, but the most eminent was the subject of this sketch, who received his classical education in the Academy at Hackensack, New Jersey. His Theology studies were pursued under the care of his father and under Drs. Romeyn and Meyer. At the early age of twenty he was licensed to preach by the Particular Synod of New York and the next year (June, 1788) he was admitted to orders and installed as a Collegiate pastor at the Church at Paramus. His labors in New York for the first fourteen years were confined to the South Church (Garden Street), where he officiated always in Dutch, but it very soon became apparent that they who preferred service in this language were rapidly diminishing in number. From time to time Dr. Kuypers was asked to give part of his service in English, which he was very naturally disinclined to do, but as the necessity for such a change showed itself more clearly he complied with the wishes of the Consistory by preaching part of the time in English, and at length in the year 1803 he officiated for the last time in the old vernacular. He ministered with fidelity and ability down to the period of his death in June, 1833. His whole service here extended over more than forty-four years, during which he was contemporary with ten colleagues, five of whom preceded him to the inheritance above.

Dr. Kuypers was a man of fine presence and very polished manners, a gentleman of the old school. He was well-read in theology and at one time appointed to be a teacher in Hebrew, but his chief study was the Bible, and Dr. Knox (no mean judge) said at his death that he knew no survivor who was equally familiar with its contents from the beginning to the end. He preached the doctrines of grace, because he lived them, and knew by experience their certainty and preciousness. His discourses were lucid and instructive, well-arranged and revealing the marrow of the Gospel. His pastoral gifts were neither few nor small. He had judgment, taste and sympathy, and often proved himself a son of consolation. Being of a modest, retiring disposition, he did not attain prominence in the church courts, but his counsels were often sought as those of a man of sound and far-seeing judgment. For many years before his death he was regarded as a living chronicle of past events, and his opinion on all questions of usage and precedent was final. His spirit of self-command, of acquiescence in God's will and of habitual meekness was not due so much to natural temperament (as a superficial observer might suppose) as to his profound religious principles and conscientious convictions. As he once said to a clerical friend of the Episcopal Church who visited him shortly before his death: "A prayer which I have often heard from the lips of Dr. Linn I adopt as my own—Lord, clothe me with humility."

Dr. Kuypers, at the time of his death, was not only senior pastor of the Collegiate Dutch Church, but the senior of the pastors of all denominations in the City of New York.

JOHN NEILSON ABEEL, D.D., was born in the City of New York in the year 1769. His father, James Abeel, was a Colonel in the Revolutionary Army and served through the war as Deputy Quartermaster-General on the staff of Washington. The family descended from Christian Janse Abeel, who was born in Amsterdam in 1631, but came to this country and settled in Albany in 1657. Dr. Abeel's mother, from whom he derived his middle name, was the daughter of an Irish gentleman, John Neilson, M.D., who came from Belfast and practiced his profession with success in this city. He was fitted for college at a school in Morristown, N. J., and was then sent to Princeton, where he was graduated in 1787. He then commenced the study of law in New Brunswick in the office of the Hon. Wm Patterson, LL.D., who afterwards became one of the justices of the Supreme Court of the United States, but before a year had elapsed he experienced a change of heart and determined to become a minister of the Gospel. Accordingly he entered his name as a student of Theology under Dr. Livingston, the Professor of Theology in the Reformed Dutch Church, and these studies were continued in Princeton, where he had accepted an appointment as a tutor. Having finished his studies he applied to the Classis of New York for license to preach the Gospel and this was granted to him in April, 1793. He then entered the service of the second and third Presbyterian Churches in Philadelphia, giving a part of his time to each church, and was there a colleague of the Rev. Ashbel Green, D.D. Although the relation between the colleagues was altogether agreeable the arrangement did not work satisfactorily, and at this juncture the Collegiate Church of New York in June, 1795, called him to be one of their ministers. He

accepted the call and was installed on the first Sunday of the following October. Here he continued to labor during the rest of his life, although he was frequently asked to go elsewhere. For a number of years he was assiduous in his ministry, till in 1809, his health began to fail. In the effort to check the progress of a pulmonary attack, he spent a winter in the neighborhood of Charleston and afterwards made a voyage to Rio Janeiro, but the insidious ailment made constant gradual progress. On the 19th of January, 1812, he gently fell asleep, sustained by an unflinching hope in the Saviour whom it was his joy to set forth to others.

Dr. Abeel was a man of middle stature, of spare habit, and usually wore the appearance of delicate health. His mind was vigorous and well-furnished; he was an habitual student, and his personal address made him very effective in the pulpit. He seldom wrote his discourses, and yet spoke with great fluency and accuracy. His style of preaching was simple and searching, and sometimes marked by extraordinary bursts of eloquence. He was a graceful and persuasive speaker, and particularly on all points of experimental religion. His own spirit was so gentle and genial, and his Christian experience so rich and profound, that he was referred to among the people as "the beloved disciple John." These traits were so marked that Dr. Samuel Miller said, "I have known members of other churches than his own to attend his weekly lectures with steadfast perseverance and with the deepest interest." He was alike faithful and successful in pastoral work, having winning ways with the young, and knowing how to meet the wants of the aged, the sick, the afflicted, and especially such as were exercised on the great subject of personal religion. Hence there was, as both Dr. Gunn and Dr. Milledoler state, a signal revival of vital piety among his people, and a general awakening, as the result of which very many were gathered into the church. The religious interest thus created exceeded any that had been known in the city since the days of Dr. Laidlie.

He took a lively interest in all educational matters. When presenting the claims of the School of the Church, which at that period furnished almost the only means for training the children of indigent persons, he rose to a rare pitch of eloquence. He also delivered a series of discourses on education which attracted great attention, not only among his own people, but among many others who heard them, and the best judges, Dr. Milledoler tells us, deemed them worthy of being given to the world through the press, but alas! they never existed in manuscript. But his greatest service in matters of this kind was in 1807, when the trustees of Queen's (now Rutgers) College entered into a covenant with the General Synod of the Dutch Church to unite the College and the Theological Seminary so far that one building to be erected at New Brunswick should accommodate the professors of both institutions. This was a matter of the highest importance, inasmuch as it secured to the College a suitable edifice for lecture-rooms, and it enabled Dr. Livingston, who had been inaugurated as Professor of Theology in 1783, to gather his students around him and give himself wholly to their instruction. To carry this out, it was necessary that a sum of money, very large for those days, should be provided, and into this work Dr. Abeel threw himself with great earnestness. Hence Judge Bradley, the historian of the College, says that "he deserves high and honorable mention for the zeal and ability with which he entered

into the plans for reviving the College." He was the author of the able address to the Churches which was issued on behalf of the College by order of the Synod, immediately after its adjournment in 1807, and in which is contained a summary and masterly review of the previous efforts made by the Church to establish a theological school, of the origin and objects of the College, and of the advantages which its reorganization under the present arrangement promised to effect.

This document was appended to the minutes of 1807, and had a decided and powerful effect. In the City of New York alone subscriptions to the professorial fund to the amount of over ten thousand dollars were obtained in a few days. Indeed from this time on the educational interest of the denomination had a secure foundation and went steadily forward. It was in the arduous and incessant labors of Dr. Abeel for the accomplishment of this object, that he, according to Dr. Gunn, laid the foundation of the disease which occasioned his death. He spared no exertion, he yielded to no difficulties, in bringing about what he conceived to be essential to the interests of the Reformed Dutch Church.

In 1799 he was elected a trustee of Columbia College and in 1808 a trustee of Queen's College, and once was called to the Presidency of Union College. His degree of D.D. was conferred by Harvard College in 1804.

In November, 1804, he, with eleven other well-known and influential citizens, among whom were the Rev. Drs. Linn, Miller and Mason, Dr. Hosack, DeWitt Clinton, Egbert Benson and Samuel Bayard, "met by appointment at the City Hall, and agreed to organize a Society, the principal design of which should be to collect and preserve whatever might relate to the Natural, Civil or Ecclesiastical history of the United States in general, or of the State of New York in particular. It was further agreed that the organization should be called the "New York Historical Society." The institution thus organized has continued to our own day, has published many valuable volumes of proceedings and has accumulated a library of extraordinary compass and excellence. Its founders rendered a great service to the generations that followed them.

All accounts agree as to the amiable disposition of Dr. Abeel. Dr. Samuel Miller says, "he was one of the most amiable and benevolent of men." This trait beamed in his countenance and characterized his whole deportment. It made him gentle, unassuming and courteous. No harsh speech or act occurred which demanded an apology or needed to be covered with the mantle of oblivion. His simplicity and candor and tenderness of affection made him welcome in all companies and greatly endeared him to his friends. There were few that knew him that did not love him. His piety was fervent and consistent. He was the same man everywhere, in public and in private, in the pulpit and in the social circle, at home or among strangers. He habitually walked with God and the result could not be hid. What he preached to others, he practiced himself, and never gave occasion to the adversary to speak reproachfully of him or the Master whom he served. Though he was cut off in the midst of his days we may say with the book of Wisdom (iv. 13), "He, being made perfect in a short time, fulfilled a long time, for his soul pleased the Lord."

During the nineteenth century five church buildings were erected by the Consistory and also five Mission Chapels. These will be noted in the chronological order of this narrative. The Garden Street Church edifice having been removed was replaced by a second edifice in 1807. This was 66 feet long and 50 feet wide with a circular end. It continued only a short time under the Collegiate Consistory, being set apart as an independent organization in 1812. It was burned to the ground in the disastrous fire of December, 1835. This fire also destroyed the stone tablet and the bell mentioned in connection with the Stone Church in the Fort (1642) and the Garden Street Church (1693), both of which objects had been preserved in this edifice, having been taken from the former edifice on this site.

Rev. JOHN SCHUREMAN was the eighteenth minister in succession of the Collegiate Church, but had a shorter connection with it than any of its former ministers, save one (Backerus, who officiated here only twenty-seven months). He was born October 19th, 1778, at a place in the country to which his parents had been compelled to flee when New Brunswick was occupied by the public enemy. But, although born in a time of war, his proclivities were always in the contrary direction. - At a very early period he was the subject of deep religious exercises. Long before his parents had any conception of the fact, his mind was burdened by a sense of his responsibility to God, and before he reached his twelfth year, he was often observed to be engaged in the study of Scripture and prayer. In youth, his conduct was without reproach. Naturally of a mild and cheerful disposition, his exemplary deportment endeared him to all that knew him. He was apt to learn, and his progress in the knowledge of divine things was a hopeful presage of his future eminence in the Church. At this time the public service called his father often from home, and hence the charge of his education devolved mainly upon his venerable grandfather, whose pious counsels and fervent prayers contributed in no small degree to the formation of his religious character.

In the year 1807 he was induced to accept a call from the Church at Millstone in the same county (Somerset) as Bedminster, but in a position of it that was more compact and much less diversified by mountainous ranges, and therefore better suited to one whose physical constitution was not robust. Here he continued the same assiduity as in his first charge, and became very greatly endeared to the people by his faithful and earnest labors; but to their extreme regret he was called away after only two years of service.

The Church of New York was at the time in need of further ministerial service, and had made ineffectual overtures to the Rev. Dr. J. B. Romeyn, of Ballston, and the Rev. Dr. John McDowall, of Elizabeth, N. J. Then the death of Dr. Abeel, and the advanced years of the older pastors, satisfied them that two ministers should be procured, and accordingly they made choice of Dr. Schureman and Dr. Brodhead, both of whom accepted their call and were installed together in the middle of December, 1809. Here Dr. Schureman prosecuted a very useful ministry. He did not draw crowds, nor was he ranked among the very eloquent heralds of the cross. But he was a judicious, instructive and fervent preacher, a man of good sense and sound doctrine, and one who spoke by his life as well as his words, and

accordingly he won the confidence and respect of his hearers and became a blessing to the people. But the pressure of a city pulpit, and the various outside engagements inseparable from it, proved too much for a bodily frame, never very strong. His health became seriously impaired, and, although the Consistory with their accustomed consideration and liberality gave him frequent dispensations from service, he did not recuperate, and it seemed clear that the evil was too deeply seated for palliatives. Other people seem to have observed this as well as himself, for although, as appears from the Consistorial Minutes, on the 2nd of September, 1812, he was released from duty for the ensuing eight months, he made up his mind before half that period had expired, to accept an appointment to the Vice-Presidency of Queen's College, made in the previous year, and also to regard favorably a call which the Church at New Brunswick had determined to make on him. Accordingly, on the 14th of December, 1812, he sent in his resignation to the Consistory of New York, who accepted it "with deep regret" and passed commendatory resolutions. He then removed to New Brunswick, where early in the following month he formally accepted the call of the Church there and entered upon his ministry.

In May, 1818, he was attacked with typhus fever and after a few days' illness succumbed, not having reached his fortieth year; and his mortal remains lie in the grounds of the First Church of New Brunswick along with much kindred dust.

Like one of the old he lived long in a short time. Wherever he was employed, in town or country, as pastor or as professor, he seems to have attracted the respect and affection of all with whom he came in contact. His judgment was sound, his spirit genial and his moderation constant. He was welcomed as a friend and listened to as a counsellor. His discourses were not exuberant in rhetoric nor rich in imagery or elaborate in argument, but they were judicious presentations of evangelical truth, set forth with extreme simplicity and with an affectionate warmth, that impressed every hearer with a sense of the speaker's sincerity and earnestness. His delicate health hindered him from being a profound student, but a close observation of men and things largely supplied this lack, and gave him force and variety in pulpit address. It is remarkable how tenderly his memory was cherished by his parishioners and by his students (such as Dr. Gabriel Ludlow or Prof. Van Vranken) even when the tomb had held him for more than half a century. He did not give anything to the press, but his discourses, some of which remain in manuscript, show that he was a judicious and instructive preacher. He was punctual in his attendance on the judicatories of the Church and took an active part in their deliberations. He was one of those men who in the early part of this century gave much time and pains to the establishment of the institutions of our branch of Zion, and impressed upon the denomination a type which it has not yet ceased to exhibit.

The Rev. JACOB BBODHEAD was of English ancestors. His father was an officer in the American army during the Revolution. He was born at Marbletown, Ulster County, New York. His studies were prosecuted at Schenectady and Kingston and in November, 1799, he was admitted to Union College, where he was duly graduated in 1801. He studied Theology

under Dr. Solomon Froeligh and afterwards under the direction of his uncle, Dr. Romeyn, who then held the position of Professor of Didactic Theology in Union College. In April, 1804, he was licensed to preach by the Classis of Albany and the following October was admitted to orders and installed as minister of the Reformed Dutch Church of Rhinebeck Flats, Dutchess County, New York, where for five years he prosecuted a very successful ministry.

In 1809 he accepted a call to the Collegiate Church of New York, and on the 17th of December he and the Rev. John Schureman were installed as colleagues with Drs. Livingston, Kuypers and Abeel. In 1812, at the opening of the war with Great Britain, he was appointed by Governor Tompkins chaplain of a regiment of artillery, and constantly visited the troops at their station in the performance of his duty. His ministry was very acceptable to the congregations, but he found the restraints of a collegiate charge irksome, and after four years of trial sought another field of labor.

Dr. Brodhead had a tall, manly frame, pleasing features and an ardent temperament. His voice was clear and sonorous, and had articulation so distinct that even the partially deaf had no difficulty in hearing him. He preached the Gospel only, and that with the greatest simplicity and directness, having no confidence in anything else as a means of salvation or even of moral reform. He felt the truth of what he said, and there was a contagious enthusiasm in his preaching that continued even to the end. His ministry was rich in fruits, more so, it is supposed by those who ought to know, than that of any of his contemporaries. He did not claim to be anything but a preacher of Christ, and he was that through and through. His reverence, tenderness and fervor in the pulpit captured the attention of men and swayed their hearts as if by an electric power. His death occurred on June 6th, 1855.

PHILIP MILLEDOLER was born in Rhinebeck September 22nd, 1775. His parents, who came from Switzerland, were connected with the German Reformed Church. On the 21st of May, 1794, he was admitted to orders and labored for a number of years in pastorates in Pennsylvania and in 1805 accepted a call to the Rutgers Street Church in New York. Here he prosecuted a ministry quite as prosperous as his former pastorates, where it is said there was "an almost constant revival of religion during the whole period." The late Rev. Joseph S. Gallagher told the late Dr. Chambers that Dr. Milledoler when in Philadelphia preached a course of sermons on the "Evidences of Christianity" which attracted crowded audiences from all over the city. About this time there was commencing in New York what was called the "Hopkinsian Controversy", in which he took an active part in defense of the accredited system of orthodoxy. He received numerous calls to other fields of labor but declined them all until the year 1813, when he accepted the call of the Collegiate Church and was installed on the 6th of June of that year. While here he became a member of the Convention which formed the American Bible Society. He continued his faithful and laborious ministry until the year 1825, when on the death of the Rev. Dr. Livingston he was summoned to take the vacant place and thus became professor of Didactic and Polemic Theology in the

Theological Seminary at New Brunswick and also President of Rutgers College. He died on the 22nd of September, 1852.

Dr. Milledoler was of commanding form, a pleasant mien and attractive manners. He was a diligent and conscientious student, and spared no pains in fitting himself for his ministerial and professorial duties. Being a man of ardent piety he was led to give prominence in his sermons to subjects connected with Christian experience, in the delineation of which he was rarely excelled. The Rev. Dr. Wm. B. Sprague, in his *Annals of the American Pulpit* (ix., 3), thus refers to his appearance in the pulpit: "I first heard him in the old Dutch Church in Nassau Street. What impressed me most then was the richness and fervor of his prayers. His sermon was an excellent one, characterized in both matter and manner by great unction and pathos; but his prayer seemed to me the most remarkable devotional exercise that I ever heard from mortal lips. And the judgment I then formed was fully sustained by every prayer I heard from him afterwards. On three different public occasions at least I remember to have heard him offer the prayer before the sermon; and in each case I could imagine nothing more appropriate or impressive—there was no appearance even of premeditation—it seemed as if he had only to open his lips and a stream of the purest, sublimest devotion came gushing out." Nor was Dr. Sprague peculiar in this judgment. Dr. Thomas De Witt stated that on a certain occasion, when Henry Clay was received by the Historical Society of New York, shortly after the death of his son, who was killed in the war with Mexico, Dr. Milledoler offered the prayer, and he referred with such tender earnestness and melting pathos to the great man's recent bereavement that Mr. Clay was profoundly impressed, and at the close of the exercises sought an introduction to the minister, and gave him heartfelt thanks for his sympathetic and consoling words. The great Dr. Mason once said of him that, like Rowland Hill, he prayed as if he were immediately inspired from Heaven. The late Dr. John M. Krebs said of him: "Such prayers as his I never heard. They subdued, they rapt, they brought you into the presence-chamber of Heaven, where a Saint was pleading and a child of God was holding communion with his Father; and a sweet awe fell upon you as you were led up to the mercyseat, and saw the Divine Mediator there and the propitiated answerer of prayer." It was once related by an eminent pastor of this city that it seemed to him "as if Dr. Milledoler had been given to the Church for the express purpose of teaching ministers how to pray."

The great popularity of Dr. Milledoler was shown by the extraordinary number of calls which he received. Even churches which he had once served and had left for another field, again and again in the course of subsequent years, entreated him to return and resume his old pastoral relation.

The Rev. JOHN KNOX accepted the call in 1816 of the Collegiate Church, and the following sketch of his life was prepared by his colleague, the late Dr. Talbot W. Chambers, and appeared in the Collegiate Church Year Book of 1894:

Dr. Knox was born June 17th, 1790, near Gettysburg, Adams County, Pa. His early education was cared for by his father, a regularly bred practitioner of medicine, who retained his familiarity with the classics, and

by the pastor of his boyhood, the Rev. Alexander Dobbin, who was famous for his ability in the training of youth. At this time he received the injury which lamed him for life, but was otherwise a blessing, as it withheld him from active sports and made him a diligent reader and student. From the start he was a faithful and conscientious worker in whatever he undertook. When properly prepared he entered Dickinson College, Carlisle, Pa., of which the learned Jeremiah Atwater, D.D., was then the President. Here his room-mate was R. C. Grier, late one of the Justices of the Supreme Court, U. S., and among his fellow students were the Hon. James S. Green, of Princeton, N. J., James Buchanan, the fifteenth President of the United States, together with the father of the writer of this sketch. In the year 1811 he was graduated, and entered the Seminary of the Associate Reformed Church at New York, then under the care of the eminent John M. Mason, D.D. After completing the course here, he was licensed by the Associate Reformed Presbytery, Philadelphia, in 1815. In the course of the year following his licensure he was called to the charge of three Associate Reformed Churches (Milton, Pa.; Spruce Street, Philadelphia; Newburgh, N. Y.), and also to the Middle Dutch Church of Albany, and the Collegiate Church of New York. This last he accepted, and on the 14th day of July, 1816, at the age of twenty-six, he was ordained and installed in the Middle Church, Nassau Street, in connection with the Rev. Paschal N. Strong, who continued to be his colleague for nine years.

Thus commenced a ministry which lasted more than forty years, during all which time he ministered in all the functions of his holy office with a fidelity and zeal never surpassed. Once, in 1827-8, he spent the Winter months in St. Croix, and in 1849 he made a short tour in Great Britain and the adjacent parts of the Continent. With these exceptions, both of which were rendered necessary by the state of his health at the times, he was always found at his post, doing the Master's will to the best of his ability. To the last he filled his own place in the pulpit, and never was seen there without careful and adequate preparation. His preaching was marked by simplicity, dignity and weight. He knew and he believed the doctrines of the Gospel, and he set them forth with earnestness and force. His well-known personality lay behind every utterance, and gave it a power from which none could escape. He fulfilled what his father-in-law said of him in a private letter at the time of his marriage: "He has the name of a famous reformer, John Knox, and, was he a lineal descendant of that great man, would not shame his blood. The fire of the Scottish Elijah he has not, for he has not so many bad materials to burn up; but he is much respected for his piety, good sense, sound doctrine and calm intrepidity in the work of the Lord."

But it was in the other spheres of a Gospel minister's work that his excellences were most obvious and striking. For this he was particularly qualified by his natural characteristics. He had remarkable soundness of judgment. A successful merchant of this city, who knew him well, once said to me that in any difficult business question he would rather have the opinion of Dr. Knox than that of any other man. His strong common sense, freedom from bias, and practical wisdom, made him an invaluable counsellor in all affairs, sacred or secular. With this was conjoined a wondrous depth of sympathy which enabled him always sincerely to rejoice

with them that rejoice and to weep with them that weep; especially with the latter. His appearance, his manner, the very tones of his voice, seemed to fall soothingly upon the children of sorrow. A lady once told me that when the members of her household were gathered in a time of calamity and Dr. Knox entered the room, saying, "My friends, I have come to console with you under your loss", that simple utterance seemed like a benediction. Similar success attended him when visiting the sick, guiding inquirers, counselling the tempted, or interpreting dark passages in Christian experience. He was often sought by persons connected with other Churches for his advice in delicate and difficult questions. Such was the depth of his uniform piety, the conscientiousness of his course, the lofty integrity of his character, that men reposed absolute confidence in his judgments.

The Collegiate Church in his day had the largest body of communicants under the control of a single Consistory that was found in the city, yet such was his assiduous care of individuals and families that he was known among his younger ministerial brethren as the Model Pastor. He was a man of industry and system, punctual in engagements and turning no office that he held into a sinecure. With him the thing always accompanied the name. This fact caused him to be associated in an unusual degree with the literary and religious and charitable institutions of his time. He was for many years a Trustee of Rutgers College, N. J., of the College of Physicians and Surgeons, N. Y., and of Columbia College; and in the last mentioned case was at the time of his death President of the Board. In his own denomination he was a director of the Board of Corporation, the President of the Board of Education and also of the Sabbath-school Union Board, and Vice-President of the Board of Domestic Missions. He was the chairman of the Executive and Publishing Committees of the American Tract Society, having in the year 1845 succeeded his friend, the beloved Dr. Milnor, in both offices. Cordial testimony was borne by the directors of that most useful institution to his labors, counsels and prayers, throughout the whole period of its history. He was the first President of the Trustees of the Leake and Watts Orphan House, and held that office as long as he lived. Most of these official positions demanded much time and care, but he never came short. Always prompt, courteous and faithful, he was an efficient co-laborer in every one of them, and yet never allowed them to trench upon the time due to study or to the wants of his huge parochial charge, which, when the writer came here in 1849, stretched from the Battery to Twenty-eighth Street, and from river to river.

During his ministerial course Dr. Knox was contemporary with seven colleagues, Drs. Kuypers, Milledoler, Strong, Brownlee, De Witt, Vermilye and Chambers, three of whom preceded him to the heavenly rest. With all of them he lived in unbroken harmony from first to last, there never having occurred a jar even in a single instance.

On Tuesday, January 5th, 1858, after having been engaged in pastoral visits, he, on reaching home in the evening, passed out upon the back piazza of his house, and in the act of opening the blinds was in some unknown way precipitated into the yard. His head struck upon the stone flagging and he was taken up insensible. He lingered for some days in unconsciousness, and then, in spite of all care and attention, expired on Friday

evening. The funeral services were held in the Middle Church, Lafayette Place, on Tuesday, the 12th, and were attended by the largest concourse of citizens ever known to follow to the tomb a man in private life. The pall-bearers were the Rev. Drs. Berrian, Phillips, Bangs, Williams, Ferris, McCartee, Hardenbergh and Skinner, and the officiating clergy were Drs. Spring, Magie, Bethune, Van Vranken and Hutton. The sudden close of such a long and useful life was felt like a shock throughout the entire city.

PASCHAL NELSON STRONG was the twenty-second minister in succession of the Collegiate Church and the editor is again indebted to the sketch of his life prepared by the late Dr. Chambers, which was published in the Year Book of the Collegiate Church of 1895.

Mr. Strong was born at Setauket, in the town of Brookhaven, Suffolk County, Long Island, on the 16th day of February, 1793. His parents were Joseph and Margaret Strong, both of them lineal descendants of John Strong, the first Ruling Elder in the Church of Northampton, Mass., who came to this country with several distinguished Puritans in the ship "*Mary and John*", which sailed from Plymouth, England, on the 30th of March, 1630. His earliest years were spent at home with his parents in the City of New York. He was prepared for college by the Rev. John McDonald, a Presbyterian clergyman in Albany, the father of Mrs. Archibald McIntyre, of the same city, in whose family he boarded during this period. He entered the Freshman Class in Columbia College, New York, in the year 1806, being then but thirteen years of age. Such, however, was the completeness of his preparation that he took his place at once at the head of his class, which position he retained during his whole college course. He was graduated in 1810, on which occasion he received from the faculty the highest honors of the institution, and from his classmates the appointment of valedictory orator.

After completing academic studies he entered the Theological Seminary of the Associate Reformed Church, then under the charge of its founder, the Rev. John M. Mason, D.D., who had been its chief Professor since its opening in 1804, and who was remarkable not only for his sacred eloquence (he was called the prince of pulpit orators), but also for his power of teaching and stimulating young men. Mr. Strong, having passed with great credit through the entire course in the institution, put himself under the care of the Presbytery of New York, and was licensed by that body to preach the Gospel in the Spring of 1815. While a candidate for the ministry, he received a call from the Presbyterian Church of Harrisburg, Pa., and another from the Collegiate Church, then under the care of the Rev. Drs. Kuypers and Milledoler. The latter call he accepted and was ordained and installed as a Collegiate minister at the same time with his seminary classmate, the Rev. Dr. John Knox, on the 14th of July, 1816.* The day after his ordination he was married to Miss Cornelia Adelaide Kane, daughter of John Kane, then a distinguished merchant of New York.

Thus began a ministry which, while it lasted, was very brilliant and successful. But it did not continue very long. In the year 1824 he was

*Mr. Peter R. Warner, of 120 West 12th Street, distinctly remembers the fact that he, when a lad, was present on this interesting occasion. The day was bright and beautiful, and the house—the old Middle Church in Nassau Street—was crowded.

seized with a serious pulmonary affection. Fond hopes were entertained by his friends and the church that his illness would be brief and that he would be long continued an active and useful laborer in the Lord's vineyard. But these cherished anticipations were disappointed. The disease was found to be making constant and rapid progress. His medical advisers and others recommended a sea voyage and a short residence at the South as likely to be of essential service. Accordingly, in the month of December, through the provident kindness of the Consistory, he embarked for the island of St. Croix, W. I. The passage unfortunately proved very rough and tempestuous. He was obliged to sleep on a damp bed and to endure other exposures, which greatly aggravated his disease. After his arrival he went to sojourn in the family of a Mr. Godwin, a relative of his wife, and he rallied to such a degree that he flattered himself with the prospect of ultimate recovery. But these hopes proved delusive. He gradually declined until April 7th, 1825, when at the age of thirty-two he was summoned to his final rest. His death was peaceful and happy. His remains were interred in the graveyard of the Anglican Church in St. Croix, and the Consistory caused a monument with a suitable inscription to be erected over his tomb. A discourse was delivered on the occasion of his death by his friend and colleague, the Rev. Dr. Knox.

Mr. Strong was of about medium height, of slender form and with a highly intellectual face. His disposition was social and his manner graceful and courteous. He had a genial and kindly spirit, and was generous almost to a fault. Few men were more popular than he in general society. His mind was rather brilliant and versatile than powerful, yet since he had a tenacious memory and was a man of precise and accurate discrimination, his attainments, especially in classical and critical learning, were eminent. The master of an easy and fluent style and a graceful speaker, his discourses were interesting and attractive, and at times extraordinarily effective. Though his ministry was short, yet when the writer came to New York in 1849, he found that Mr. Strong's faithful labors and fervid eloquence were still gratefully remembered. There was a traditionary story that once in preaching in his course on the Heidelberg Catechism, when the Eighth Commandment was the subject, he took occasion to be severe upon a wealthy and respected member of the congregation, whose tenant he was and from whom he had, as he thought, suffered wrongfully. The manuscript of the sermon is in the writer's possession. It contains no personalities, and the only passage bearing on the supposed case is this: "How often do we find great men and even rich men driven by their extravagance or their niggardliness to oppress their dependents! Rents advanced beyond the bounds of moderation; servants engaged for scanty wages, and the price of their labor withheld!" But surely in every generation there are those who thus infringe upon the golden rule, and it is unreasonable to construe such an utterance as a personal attack.

The only published discourse of Mr. Strong is one entitled, "The Pestilence a Punishment for Public Sins." This was delivered in the old Middle Church (Nassau Street, between Cedar and Liberty Streets), November 17, 1822, after the cessation of the yellow fever, which had committed such fearful ravages in the city that year. A prefatory note says that it was given to the press not only to gratify the request of friends, but "to correct

the many gross misrepresentations made by others of the sentiments advanced." It contains a very vivid description of the terrors of the plague, and a bold and fearless denunciation of the evils which provoked the visitation, viz.: disregard of God's ordinances, inordinate thirst for gain, excessive love of pleasure and the spirit of political depravity.

In the year 1822 Mr. Strong was chosen one of the trustees of his Alma Mater, Columbia College, and held the position until his death. About the same time he was actively instrumental in the organization of "The Missionary Society of the Reformed Dutch Church", the parent of our present Board of Domestic Missions. Dr. J. H. Livingston, in a letter to Mr. Strong, acknowledging his election as Vice-President of the new institution, speaks of it as "the Society which you have lately organized."

He left a widow and four children. The widow died in Albany, October 12th, 1846.

The following sketch of William Craig Brownlee* is from the Collegiate Year Book of 1896.

The Rev. WILLIAM CRAIG BROWNLEE was the fourth son of the Laird of Torfoot, Scotland, and was born in 1783 at Torfoot, Lanarkshire, which had been the family homestead for many generations. Through his mother, Margaret Craig, as well as his father, he was descended from the Scotch Covenanters. He was educated in his native land and graduated with honor at the University of Glasgow, where he received his master's degree, and afterward, also, in 1824, as a mark of appreciation of his volume on Quakerism, the honorary degree of Doctor in Divinity. In 1808, soon after his licensure by the Presbytery of Sterling, he removed to the United States, and was settled as pastor of the Associate Church of Mt. Pleasant, Pa. Thence he was called, in 1813, to the Associate Scotch Church of Philadelphia. In 1816 he removed to New Brunswick, N. J., and took charge of the academy connected with Queen's, now Rutgers, College. Three years later he became pastor of the Presbyterian Church at Baskingridge, N. J., where he was also in charge of a classical academy. He returned in 1825 to New Brunswick as Professor of Languages in Rutgers College, and in 1826 was called to become one of the Ministers of the Collegiate Church in place of the Rev. Dr. Milledoler, who had accepted the Presidency of Rutgers College. He prosecuted his ministry in this city for nearly seventeen years, until September 13th, 1843, when he was stricken with paralysis while at Newburgh, under engagement to deliver a lecture. From this attack, by which his powers of movement and of speech were impaired, he never recovered, though he retained a good degree of mental activity to the close of his life. His death occurred sixteen and a half years later, on the 10th of February, 1860.

Dr. Brownlee was a man of striking appearance, of great bodily and mental vigor and of untiring industry. He was a good scholar, a dignified, earnest and impressive preacher, and a forcible as well as polished writer.

*The biographical sketches of the Ministers of the Collegiate Church, which have appeared in preceding issues of the Year Book, were prepared by the late Dr. Chambers. It is to be regretted that, so far as appears, he left no notice of Dr. Brownlee, whose place he was called to fill, but whose life was prolonged for ten years after Dr. Chambers' entrance upon his work. The facts stated in this sketch are chiefly derived from the memorial of Dr. Brownlee, published by the Consistory after his death.

His sermons were in general argumentative, but his style was enlivened by a brilliant imagination. His theological views were strongly Calvinistic, and he was an earnest champion of the system of divine truth which is contained in the Reformed Confessions. His sonorous voice, his strong Scotch accent, his zeal and courage, and his unusual eloquence, caused both his sermons and lectures to be listened to from year to year by eager crowds. After his death it was truly said of him that "few men in the American church occupied so prominent a position and exerted so wide an influence as he at the time when he was stricken down by the disease."

It was as a controversialist that he attracted widest attention. He strongly denounced Unitarian and Universalist teachings, and was one of the earliest and most unsparing opponents of what he conceived to be the false doctrines and the dangerous tendencies of the Roman Catholic Church. Upon the last subject, especially, he spoke frequently and with great vehemence and power. His attacks upon the Church of Rome drew down upon him much abuse and even exposed him to personal violence. "Yet none of these things moved him." He had inherited the spirit as well as the blood of the Covenanters, and waged unsparing warfare against the Church of Rome until his public labors were arrested.

"In patient, persevering and exhausting labors", said his colleague, Dr. Knox, "Dr. Brownlee was unsurpassed. Possessing uncommon stamina of bodily constitution and a mind of corresponding vigor, his physical and intellectual energies were taxed to their utmost power. In addition to the services already intimated, he found time for the copious and effective use of his pen, his writings traversing the various fields of didactic and controversial theology, and extending to departments of lighter literature, not excluding works of imagination, a faculty he possessed in a remarkably brilliant degree. For many years he successively and ably edited various religious periodicals, and particularly the *Reformed Dutch Church Magazine*, which extended to four volumes. At different periods he gave the public his volumes on Quakerism, Letters on the Roman Catholic Controversy, Lights and Shadows of Christian Life, Young Communicant's Text-book, and many other volumes. He also was the author of several premium tracts and various other writings of smaller compass."

His colleagues and friends bear witness to his unusual amiability of temper, and his generosity, unselfishness and simplicity of character. One of them wrote: "If Dr. Brownlee was a lion in public, he was gentle as a lamb in private. Amiable in his temper, soft in his manners, gentle in his tones of voice and intercourse, conciliating in his conduct, he soon dissipated the awe which his appearance and name inspired; and he proved himself as genial and courteous in private as he was terrific and fearless when combating error in public. Hence the great esteem in which he was held by all that knew him. He died without a personal enemy; and, save the enemies of truth and righteousness, without one enemy."

His funeral was held in the church on Lafayette Place, which, although he had long been withdrawn from public notice, was filled with such an assemblage of venerable men and women as is rarely seen. Affectionate and appreciative addresses were paid to his memory by the Rev. Dr. McCartee and the Rev. Dr. Hutton. He ranked among the most popular preachers

of his day, and it was felt at his death that "a great man had fallen in Israel."

A sketch of the life of Dr. THOMAS DE WITT, who was the twenty-fourth minister in succession of the Collegiate Church, appeared in the Collegiate Church Year Book of 1897 and was prepared by the Rev. Edward B. Coe, the Senior Minister.

The name De Witt, which had long been eminent in the history of the Netherlands, was brought to this country by a branch of the family which emigrated to New York in 1656. Their descendants for several generations lived near Kingston, in this State, and there the subject of this sketch was born, September 13th, 1791. His father, whose name he received, took part with the American forces in Canada in the war between the French and the English, and at the beginning of the conflict between the colonies and the mother country he entered the Continental service, soon obtained a commission as captain, and did not lay down his arms until the close of the war. In 1782 he married Miss Elsie Hasbrouck, a descendant of a Huguenot family, which had come to this country about the middle of the preceding century.

The fifth and youngest child of his parents, Thomas De Witt, was prepared for college at the Kingston Academy, where he was noted for his studious habits and his unusual conscientiousness. He entered the Sophomore class at Union College in May, 1806, and was graduated with the Latin Salutatory in July, 1808. Soon afterwards he dedicated his life to the Saviour, and determined to enter the ministry. He passed the next year in the study of theology with Rev. Dr. Brodhead, at Rhinebeck, and the year following with Dr. Froeligh, of Schraaenbergh, N. J., the Synod's Professor of Theology. On the establishment of the Theological Seminary of the Dutch Church at New Brunswick, he became one of the first class in that institution, and, after two years, was graduated, with one other student, in June, 1812, and was licensed to preach by the Synod of New Brunswick. On the 24th of November, in the same year, he was ordained and installed as pastor of the united congregations of Hopewell and New Hackensack, in Dutchess County. He served these two churches until 1825, when the connection between them was dissolved, and he remained pastor of the church at Hopewell alone. His intellectual attainments at this time are sufficiently indicated by the fact that in 1817, and again in 1818, he was invited to become Professor of Biblical Literature and Ecclesiastical History in Rutgers College. In 1827 he was called to be one of the ministers of the Collegiate Church of New York, and was installed on the 16th of September in that year. He held this position until his death, nearly forty-seven years later.

Dr. De Witt was a man of large frame, robust constitution, and dignified and impressive appearance. Often absorbed in thought and unobservant of that which was taking place around him, he was, nevertheless, a man of warm heart and kindly feeling, and won, in a high degree, both the respect and affection of those who knew him. "The prevailing feature of his character", says Dr. Chambers, "was a guileless simplicity, which never varied, from his extreme youth even to old age." Unworldly, unselfish, and absolutely sincere he was at the same time characterized by great vigor

of mind and soundness of judgment. During his long ministry in New York, he was one of the most noted preachers and most influential men of the city. He spoke with great earnestness and power, wholly absorbed in his subject, and sometimes borne away by the strength of his feelings, so that he not infrequently rose to a high pitch of eloquence, and seemed to those who were listening to be almost inspired. Dr. Chambers says: "He did not write out his discourses, and rarely made any notes, however brief, but none the less was there a thorough and adequate preparation. His material was patiently gathered, and faithfully digested, his extraordinary memory enabling him to carry in his mind two or three distinct trains of thought at once without confusion or distraction. His audience heard a piece of close dialectics; or a fine play of imagination; or a felicitous use of Scripture; or a chapter of genuine religious experience; or a glowing appeal to the heart; all delivered with such an abandon of manner as showed the utter absorption of the speaker in his theme. . . . His eloquence was of that simple, natural kind which takes hold of the broad features of our common humanity, which reaches from the heart to the heart, and, therefore, has equal power over the rude and the refined." Careless of rhetorical rules or conventional gestures, he exhibited at times the highest qualities of the orator.

At the same time his pastoral duties were faithfully discharged, and he was greatly beloved by the congregations to which he ministered and throughout the community, in which his sincerity and elevation of character were well known. He performed, also, a large amount of editorial work in connection with the "Christian Intelligencer", from 1831 to 1843; and so long as the foreign missionary operations of the Dutch Church were carried on through the American Board of Commissioners for Foreign Missions he acted as Secretary of the Board of his denomination, and conducted an extensive correspondence at home and abroad. "In consequence of his familiar acquaintance with the Dutch language and literature, with the persons or traditions of the fathers of our Church, and with the affiliated history of the times, he became a recognized authority on almost every question of the past, and when he failed to answer an inquiry, it was not of much use to seek elsewhere." An instance, both of his mastery of the Dutch language and of his power as an orator, was given in 1846, when he was accredited as a delegate from the American Board to the Netherlands Missionary Society. "The annual meeting of this Society", writes one who was present, "was held in one of the largest churches in Rotterdam, and it was crowded to excess. The most distinguished men of Holland were present, and her pulpits and universities were largely represented. The Doctor would have been quite excusable if he had spoken in English, but his friends insisted that it should be in Dutch. Some of us who knew that he was more accustomed to write than to speak the language were a little apprehensive of his faltering. But when once fairly under way, he rolled off the gutturals and the polysyllabic compounds very much as he used to do his vernacular in his own pulpit in Fourth Street. There had been an elaborate sermon by a distinguished divine, and there were addresses after his, but the Doctor's speech was the event of the occasion. . . . The immense audience hung in breathless attention upon his words, and when he ceased

speaking there was an audible movement, as when a multitude suddenly seek relief in a change of posture."

In the same year Dr. De Witt took part in the formation, in London, of the Evangelical Alliance, in connection with many of the most eminent divines of Great Britain, Germany and Switzerland. For many years he was an esteemed member of the New York Historical Society, before which he read two valuable memoirs in 1844 and 1848. He was for thirty years one of its Vice-Presidents, and in 1870 was elected President, but after two years of service declined a re-election on account of his increasing infirmities. He was in active connection, also, with many of the leading evangelical organizations of the day, was President of the American and Foreign Christian Union; an active manager of the American Bible Society, and also of the American Tract Society; a trustee of the Leake and Watts Orphan House; a member of the Council of the University of the City of New York, and afterwards a trustee of Columbia College. Pre-eminently a preacher and pastor, he was interested and active in all that tended to promote the general welfare of the Church of Christ.

His ministry, since his licensure in 1812, continued unbroken until his death, though, during the last five years, he was released at his own desire from the burden of regular service, preaching only as strength permitted. The shadow of bereavement fell repeatedly upon him. Of his eight children, six preceded him to the grave, and a few months before his death his wife was taken from him. He himself died, peacefully and triumphantly, on the 18th day of May, 1874, after repeated and touching expressions of his gratitude to God for the mercies vouchsafed to him during his whole life, and of his confidence in the grace of the Saviour, whom he had so long served. His funeral, in the Middle Church, at Lafayette Place and Fourth Street, was attended by an immense gathering, in which were seen the leading clergymen of the city of all denominations, representatives of the Historical Society, and of other bodies, and noted citizens of all professions. Suitable addresses were made by Dr. Vermilye, Dr. Tyng and Dr. Adams; and the last-named expressed the feeling of all who were present, and of many others, in his opening words, "Dear Dr. De Witt."

Owing to the trend of the population northwards on Manhattan Island, the Consistory in 1836 acquired the church on the north side of Ninth Street, between Broadway and Fourth Avenue, which edifice had been a short time before previously owned by an independent organization of our denomination. Here an intelligent and active congregation was gathered and the Collegiate Ministers regularly officiated until the year 1855, when the building was relinquished as being no longer required. In the year 1836 the Consistory having acquired an extensive property at the northwest corner of Lafayette Place and Fourth Street, the cornerstone of a church edifice was laid in November of that year and the building was dedicated in May, 1839. This building was afterwards known as the "Middle Church."

The edifice 70 feet by 120 feet was built of granite and adorned with

twelve Ionic columns, each a monolith.* The building resembled the Temple of Erechtheus at Athens. A steeple terminating in a lofty and well proportioned spire was erected at first on the building. This was at a later date removed. The interior was very effective. Its beautiful pulpit of statuary marble, white, chaste and simple, was famous. It was always regarded as a fair outward expression of the purity of life and doctrine which they who used it were expected to set forth. It now graces the "New Middle Church" at Second Avenue and Seventh Street. In the year 1887, the edifice was taken down, the last service being held on the 27th of February in that year.

During this period (1839) until 1844, when the Middle Church on Nassau Street was relinquished, the Consistory had in its charge four congregations, viz.: The Middle Church at Nassau Street—The North Church at William, Fulton and Ann Streets—The Church at Lafayette Place and Fourth Street and the Ninth Street Church.

The Collegiate Church Year Book of 1898 furnishes the following sketch of THOMAS EDWARD VERMILYE:

The ministry of Dr. Vermilye exceeded in length that of any of his predecessors in the Collegiate Church. He was born in this city on the 27th of February, 1803, and died here on the 17th of March, 1893. His early ancestors were Walloons, who took refuge in London in the latter part of the sixteenth century, and thence removed to Leyden. They came to this country in 1662, and settled first at New Amstel, on the Delaware River, and afterward at Harlem. The family name is honorably associated with the early history of New York, and three of Dr. Vermilye's brothers were long prominent as bankers of high ability and character. He was himself in his boyhood placed in a lawyer's office, but his tastes inclined him rather to the study of theology. At the age of fifteen he entered Yale College, where he was graduated in the class of 1822. He studied theology at Princeton, not as a regularly enrolled member of the Seminary, but under the private instruction of some of the professors, and was licensed to preach by the Presbytery of New York, April 20th, 1825. He had already married the widow of Ebenezer Rockwood, a distinguished lawyer of Boston. She lived until 1861, and by her sweetness of spirit and active interest in his work gave him great encouragement and help until her death..

Dr. Vermilye's first sermon was preached when he was but twenty-two years of age, in the Cedar Street Church, of New York City, and in the following year (1826) he was ordained and installed by the New York Presbytery, in the church in Vandewater Street, where he remained for three years. After this he preached for a time in the Third Church of Newark, N. J., then for two or three Sabbaths in the First Parish Church of West Springfield, Mass., and then in the church at Rhinebeck, N. Y. He was promptly called to both the last mentioned places, the call to Rhinebeck being received just one hour after that to West Springfield had been accepted. In that beautiful village he labored for five years, from May,

*An interesting account of these monoliths is recalled by the editor of this work, having been furnished to him in his younger days by his father who was long a member of the Consistory of the Church. They were hewn of Quincy granite, brought to New York on floats through Long Island Sound and the East River, and each one was conveyed to the place of erection by the use of twenty teams of horses. It is further recorded that one of the monoliths was, through accident, sunk in the East River.

1830, to May, 1835. His reputation as a public speaker soon became widespread, and wherever he went large audiences assembled to listen to him. In 1835 he was called to the First Dutch Church of Albany, and, though satisfied and happy at West Springfield, felt it to be his duty to remove to this more important field. Four years later he came to this city, on the invitation of the Consistory of the Collegiate Church, to become one of its ministers. He was installed in the Middle Church on Nassau Street, on the 20th of October, 1839. But the pulpit in which he was most often heard, and to which he gave new renown, was that of the New Middle Church, as it was afterwards called, at the corner of Fourth Street and Lafayette Place. His colleagues, Dr. Knox, Dr. Brownlee and Dr. De Witt, were all at that time in the prime of their years and their usefulness. But Dr. Vermilye proved himself worthy, both in character and ability, to be associated with them. He soon ranked among the most attractive and popular preachers of the city, and was especially noted for his grace of manner and beauty of style. He was at the same time an earnest and evangelical preacher, strongly conservative in his theological views, and at once persuasive and convincing in his utterance of them. No sensational effects followed his preaching, but it was blessed in the conversion of many souls, and the confirmation and comfort of many who were already believers.

Dr. Vermilye was a man of marked social as well as literary tastes, and was not only a welcome visitor in the homes of his own parishioners, but was on terms of cordial friendship with many who belonged to other churches or who were not connected with any church. He was faithful in the discharge of his pastoral duties, and as an officer of the Consistory manifested a peculiarly genial spirit and a mind of great practical sagacity. He was not only loyal but enthusiastic in his devotion to the Dutch Church, with whose principles and methods he was in heartiest sympathy. He performed his share of its classical and synodical work, and from 1848 until his death was one of the trustees of Rutgers College. He was also identified with other institutions, such as the New York Historical Society, the Leake and Watts Orphan House, and the American Bible Society, upon whose Committee on Versions he served until with others he resigned from it in 1857. During the Civil War he was openly and earnestly on the side of those who were fighting for the national existence. In public speech, on suitable occasions, as well as in private, he showed his hatred of slavery and his unfaltering loyalty, and was sometimes stirred by the great issues then at stake to a fervor of eloquence which was unusual with him, and which many of his hearers could never forget.

Increasing deafness made it in his later years more and more difficult for him to conduct public worship or take part in discussion, and he was released by the Consistory from the active service of the Church after the first Sunday in May, 1869. During the subsequent twenty-four years, he lived in tranquility and comfort, occasionally appearing in the pulpit or on the platform, and always retaining a keen interest in public affairs and possessing a singularly correct knowledge of what was taking place around him. The fiftieth anniversary of his installation was celebrated by an imposing service held on the 29th of October, 1889, in the church at Fifth Avenue and Forty-eighth Street. The congratulations of various churches and other institutions were then offered to him, and he delivered an address

which showed that neither his mind nor his spirit had been weakened by age.* At last, a few weeks after he had passed his ninetieth birthday, his long life ended without a struggle.

"God's hand touched him, and he slept."

The funeral service was held, under the direction of the Consistory, in the Church at Forty-eighth Street and Fifth Avenue, on the 20th of March, 1893, when the other ministers of the Church officiated, and a very large assembly bore witness to the wide respect and affection in which he was held.

Not only the unusual length of Dr. Vermilye's pastorate, but the dignity and grace of his manner, his benignant personal appearance, his genial and kindly spirit, and his purity of character, made him a notable figure among the ministers of the city. He enjoyed in a very high degree the affection of his associates, the grateful and honoring regard of the Church, and the confidence and esteem of the community.

The following sketch of TALBOT WILSON CHAMBERS,† who became a minister of the Collegiate Church in 1849, is also taken from the Year Book of the Collegiate Church of 1899.

The ancestors of Dr. Chambers were on the paternal side Irish, and on the maternal side German. His father was a well-educated physician and an Elder in the First Presbyterian Church of Carlisle, Pa.; his mother, the daughter of a prosperous manufacturer. He was the third of nine children, and was born at Carlisle, on the 25th of February, 1819. In his boyhood his health was delicate, and his mental precocity and studious habits were notable. He entered Dickinson College when only eleven years of age, and two years later was admitted to the Sophomore class in Rutgers College, where he was graduated in 1834. The youngest member of his class, he was fully equal to others in all branches of study, and was a good writer and speaker, particularly noted for his skill in debate. He was characterized even in childhood by the unusual strength of his religious convictions and the deep fervor of his piety, and during his college life he manifested equal fidelity in his attention to the duties of religion and in the performance of his literary work.

He was trained for the ministry, partly in the Seminary at New Brunswick, and partly in that at Princeton. For two years (1837-1839) he was engaged in teaching in private families at the South and in the prosecution of literary studies. He acquired at this time a remarkable facility in reading Hebrew and Greek, while he increased his acquaintance also with the Latin, Italian, Spanish, French and English classics. He was licensed to preach by the Presbytery of Clinton, Mississippi, October 21st, 1838. About a year later he assumed the charge of the Second Reformed Church of Raritan, at Somerville, N. J., where he was ordained and installed on the 22nd of January,

*A full account of the Commemorative Service above referred to was soon afterwards printed by the Consistory, and a Memorial Discourse, delivered by the Rev. Dr. Coe, April 9th, 1893, at their request, was also published by them.

†A fuller sketch of the life and character of Dr. Chambers, together with a list of his writings and many tributes to his memory, may be found in a Discourse commemorative of him which was delivered by the Rev. Dr. Coe, in March, 1896, and printed by the Consistory.

1840. The ten years of his pastorate there were marked by no striking events, but the church prospered under his ministry, and he won for himself the affection of the people by the earnestness, fidelity, and singleness of purpose with which he discharged the duties of his office. He pursued at the same time his own studies with method and diligence, and manifested his interest in public affairs by frequently writing editorial articles for the local newspaper—a kind of work to which his tastes inclined him, and for which he had great aptitude.

He became one of the Ministers of the Collegiate Church in 1849, and officiated in its different edifices until 1871, when he was assigned by the Consistory to special duty in the Middle Church in Lafayette Place. He rendered full ministerial service for about forty-three years. During many of these he was, in consequence of the retirement of Dr. Vermilye, the oldest Minister of the Church in active service, and for the last three years of his life its Senior Minister. This fact, together with his ability as a preacher and writer, his exceptional familiarity with the history of the Dutch Church, the clearness and definiteness of his opinions, and his power in debate, gave him a high position and wide influence in the Church and the community.

He was a theologian by nature and training. His views of truth were well defined and strongly conservative. For novelties in theology he had an equal aversion and contempt, and strenuously opposed, in private and public, in the pulpit and through the press, what he regarded as dangerous departures from the system of doctrine which was held by the great divines of Geneva, Dort and Westminster. For many years he was a leader in the counsels of the denomination with which his name and memory are identified. In its missionary boards and its Classical and Synodical assemblies, his firmness, his good judgment, his readiness in discussion, his familiarity with ecclesiastical usage, and the force of his character, gave him an influence such as hardly any other man has possessed since the days of Dr. Livingston. To the cause of Foreign Missions especially, in which he was interested from his early youth, he rendered most valuable service. President of the Board from the year 1888 until his death, he was unwearied in his efforts on its behalf, while he was almost lavish in his contributions to it.

Dr. Chambers was, however, pre-eminently a student. He read constantly and widely, rising early in the morning that he might have a quiet hour every day for the study of the Scriptures in the original languages. For twenty-four years he was a member of a Greek club, and seldom allowed anything to interfere with his presence at its meetings. He was well acquainted with general history, especially familiar with Church history, and minutely conversant with the history of the Reformed Church in Europe and this country. He kept himself abreast of the current discussion of all important religious questions. He read carefully and critically the most significant works, often writing notices of them for some newspaper or review, but he read also with hardly less avidity whatever came to hand—poetry, fiction, the most recent plays—partly for mental rest and refreshment, and partly that he might know what other people were reading. Year by year he contributed a large number of articles to several religious journals, on a great variety of subjects. He was recognized as one of the ablest and most uncompromising champions of the conservative view of the origin and authority of the Bible, as against the opinions advanced by many of the

representatives of the higher criticism. His studious habits, his wide and exact learning, and his rare command of his mental resources enabled him from time to time to pass from the pulpit to the temporary occupancy of a professor's chair. On different occasions he gave instruction in New Testament exegesis in Union Theological Seminary and in the seminaries at Hartford and Princeton. He delivered at New Brunswick, in 1876, the Vedder Lectures, which were afterwards published in a little volume entitled "The Psalter, a Witness to the Divine Origin of the Bible." In 1894 he gave a course of ten lectures on The Law, before the students of Lane Theological Seminary. He did still further a great amount of work as an editor of important commentaries and as a contributor to the "Dictionary of Religious Knowledge", whose publication he had first suggested. Several times also he prepared and published a series of notes on the International Sunday-school Lessons, and he was one of the associate editors of the "Presbyterian and Reformed Review", as he had been of the earlier "Princeton Review." He rendered congenial and valuable service to the higher education as a trustee of Rutgers College from June, 1868, and of Columbia College from January, 1881, until his death. The latter of these institutions conferred upon him the honorary degree of S.T.D. in 1853, and the former that of LL.D. in 1888.

The part of his work, however, outside of his pulpit and pastoral labors, in which he took the deepest interest, was that which he performed as one of the American Company of Bible Revision, and which extended over a period of ten years. He was the only pastor in the Old Testament Company, and was one of its most faithful and highly esteemed members. At a later date he was no less prominently connected with the Alliance of Reformed Churches holding the Presbyterian System. He was, together with Dr. Schaff, active in its organization, became Chairman of the Western Section in 1884, and was elected President of the Alliance in 1892. It was his expectation, if his life had been spared, to preside at its Sixth General Council, which was held at Glasgow, in June, 1896, and to deliver the President's address.

But on the 3rd of February in that year death put an end to his activity. A brief notice such as this cannot do justice to the variety and value of Dr. Chambers' labors, or clearly portray his vigorous personality. He was not a man of the world, nor a man of affairs; he was most at home among his books. But few men were more keenly alive to what was going on in the world, more ready to strike a blow for the truth against falsehood and error, more eager to do their part in helping forward every good and honest cause. The secret of what he accomplished lay chiefly, no doubt, in his untiring industry, but it lay also in part in his rare power of making every stroke tell. Whether with voice or pen, he uttered his carefully formed convictions in such a way that his meaning could never be mistaken and his sincerity never be questioned. In public and in private his demeanor was always characterized by modesty and reserve. He was without suspicion and without guile. Yet he had a fiery nature, and his feelings were quickly stirred to vivid and vehement utterance. The great emotions especially were strong within him—the love of family, of home, of friends; the love of country, the love of God, and the passionate hatred of falsehood and sin. He was a deeply religious man, and his prayers especially revealed the intimacy of his communion with God. In the various offices which he held,

and in all his private life, a sense of his duty to God was evidently present with him. Less popular as a preacher than some of his colleagues, he stood higher as a scholar than any other minister of the Collegiate Church has ever done, and it is doubtful if any of them have ever exerted a wider influence. No one of them, certainly, has left behind him a more honorable name.

Dr. Chambers was married on the 21st of May, 1841, to Miss Louise Mercer, daughter of Gen. John Frelinghuysen, of Somerville, N. J. She died suddenly at Portland, Oregon, in 1892, having gone out with him to attend the meeting of the General Assembly of the Presbyterian Church.

The ever increasing population of New York required another church building and consequently in November, 1851, the cornerstone of the Church on the northwest corner of Fifth Avenue and Twenty-ninth Street was laid.

This edifice was dedicated and opened for public worship in October, 1854. It is built of Hastings marble, in the Romanesque style of architecture. It has a massive clock and bell tower, terminating in a spire two hundred and fifteen feet from the ground, which is surmounted by a weathercock (six feet six inches high), after the custom of the earlier churches. The interior has several times undergone thorough repairs and redecorating.

In 1878 a most interesting service took place in this building on the occasion of the celebration of the Quarter-millennial anniversary of the Collegiate Church, when the clergy from the Episcopal, Methodist, Baptist, Presbyterian and Congregational Churches brought greetings and congratulations.

In the court-yard stands the bell cast in Amsterdam in 1795 for the old "North Church" on Fulton Street.

Under the rapid shifting of the population in New York this Church became, in 1891, under the ministry of the Rev. Dr. Burrell, a resort of throngs of strangers in the city; this was continued during the thirty-five years of his ministry, in which he became a world figure of the Christian Church.

During the period of the Civil War (1861-1865) the Collegiate Church was animated by a loyal spirit to the cause of the Union.

The Rev. Dr. Chambers in 1879 at the request of the Consistory preached a sermon on "The Review of a Generation", which sermon was preached in all the Collegiate Churches, and the following is a quotation from this sermon. "The great transcendent fact of the last thirty years is the war for the Union, with its causes and consequences." "This tested the question whether the nation was able to preserve its own life. This showed that patriotism, loyalty and self-sacrifice were not mere names but things. This determined whether America was to be a reproduction of Europe, with its miserable jealousies and boundary quarrels, or a great federal state, the imperial, but impartial protector of all its parts and constituencies. Nay, it solved the problem whether a self-governed community could deal with and conquer the most formidable sedition known in history, and yet come out of the conflict with every essential principle of its constitution unharmed. These questions have been settled, and they will not need to be reopened in your life time, or that of your children, or your children's children. And if any people on the face of the earth are or ever were bound to the service

of the Most High by gratitude for unspeakable national mercies, it is the American people."

JOSEPH TUTHILL DURYEA. The following sketch is reprinted from the Collegiate Church Year Book of 1900 and was prepared by the Senior Minister, Rev. Edward B. Coe:

Though Dr. Duryea was connected with the Collegiate Church for only five years, he was, during that period, one of the most brilliant and popular preachers of the day. He came of Huguenot ancestry; his progenitor, Joost Durie, having emigrated from France to the Palatinate, and thence in 1675 to New Amsterdam, settling finally in the neighborhood of Bushwick, Long Island. His mother's family was of English origin, and after residing for a time at New Haven, Conn., moved to Greenport, Long Island, where a part of Dr. Duryea's boyhood was spent. He was born at Jamaica, in Queens County, December 9th, 1833, and was fitted for college at Union Hall Academy, at that place. He was graduated with high honors at Princeton in 1856. His taste for music was so strong that he became in early life an expert performer on various musical instruments, and was organist and choirmaster in the College chapel and leader of an orchestra and chorus in the village of Princeton. He also acquired a practical knowledge of printing, and intended to establish himself at Chicago as a publisher of musical and other books. By the advice of friends, who discerned in him rare qualifications for the ministry, he was led to enter the Theological Seminary at Princeton with the class of 1859, and while there he served as a tutor, first in Greek and afterwards in Rhetoric, in the College.

Before his course in the Seminary was finished he was licensed (1858) to preach by the Presbytery of Nassau, Long Island, and on his graduation was ordained by the Presbytery of Troy, N. Y., and installed as pastor of the Second Presbyterian Church in that city. His ministry there was pleasant and highly successful, but his health suffered so seriously from the rigor of the climate that at the end of three years he was compelled to resign his charge.

He then accepted a call to become one of the ministers of the Collegiate Church as the colleague of Drs. De Witt, Vermilye and Chambers. Barely thirty years of age, physically and mentally alert and energetic, and singularly attractive in his personal appearance, he drew large congregations wherever he preached, and was much sought for and admired as a platform speaker on secular occasions. His style was fluent, graceful and scholarly. His sermons were marked by clearness and depth of thought and great precision and beauty of language, and while generally argumentative, his preaching was also characterized by unusual oratorical fervor. These qualities were exhibited as well in numerous public addresses which he delivered in various cities of the North, in aid of the Christian Commission and the Union Commission, which were organized for the relief of our soldiers and prisoners during the Civil War, and of which he was one of the most efficient managers. By his colleagues and parishioners he was greatly esteemed and beloved, and his work both in the Church and outside of it bore lasting fruit. The system then in vogue in the Collegiate Church, by which each of the ministers preached to the several congregations in turn, was never to his liking, and as the Consistory were not at that time ready to abandon it, he

resigned in 1867 after five years of service, much to the regret of all who had been associated with him.

From New York Dr. Duryea went to Brooklyn, where he became the first pastor of the recently organized Classon Avenue Presbyterian Church. Under his leadership this Church attained a high degree of prosperity and influence, and the service which he rendered to it is fittingly commemorated by a beautiful memorial window bearing his name. When in 1873 he was called to the Madison Square Presbyterian Church in New York, not only his own congregation, but a public meeting of citizens of Brooklyn protested so strongly against his leaving that city that he declined the invitation. He rejected similar overtures from other churches, as well as the offer of the presidency of Princeton, Union and other colleges, and a professorship in the Theological Seminary at New Brunswick, and became, in 1879, Pastor of the Central Congregational Church in Boston. While there he gave instruction for two years in biblical theology in Andover Theological Seminary, and was for one year Professor of Political Economy in Boston University. He was also for eight years Lecturer on Philosophy, a subject which largely occupied his attention in his later life, in Wellesley College.

From 1889 to 1895 Dr. Duryea was pastor of the First Congregational Church, Omaha, Nebraska, and in the latter year returned to Brooklyn, where he was in charge of the First Reformed Dutch Church of Williamsburg until his sudden death in Boston, on the 17th of May, 1898. He had received the honorary degree of D. D. from Princeton shortly after the Civil War and that of LL. D. from the State University of Kansas in 1895.

He was, in his prime, an orator of remarkable gifts and exceptional power. The address which he delivered at Princeton at the Fiftieth Anniversary of the Professorship of Dr. Charles Hodge, in which he gave a masterly summary of Dr. Hodge's theological system, was regarded by those who heard it as an extraordinary intellectual effort. He was throughout his life a close and constant student, especially in the biblical languages and in philosophy, and had a wide reputation throughout the country for scholarship, as well as for eloquence. He was at the same time a man of keen and broad sympathies, and of a rarely devout and consecrated spirit. In the financial distress which prevailed during his ministry at Omaha he worked with all his strength for the poor. His church was open to them as a place of refuge. He organized relief wagons and investigating committees and himself visited families in want. He gave particular attention and aid to the large bodies of laboring people which at that time swept through Omaha, making addresses to them and escorting them to the railway stations in order to quiet the excitement which followed their work. These arduous labors shattered his health and hastened the end of his life, but to the last he worked with unflagging persistency and diligence, and he passed away leaving tender memories in the hearts of those who had known him best and the record of an earnest, devoted, and eminently useful life.

Dr. Duryea was married at Princeton to Elizabeth Baker, daughter of Wylie and Sarah Baker. She died in 1887, leaving five children. He was married again at Omaha, Nebraska, 1889, to Anna Sturges, daughter of Isaac William and Abigail Morton Plummer.

A new church, since named "The Church of St. Nicholas," was projected in 1869. This was planned to be erected on the northwest cor-

ner of Fifth Avenue and Forty-eighth Street. The ground was purchased from Columbia College, 1857, through the efforts of the Rev. Dr. Knox, who was a trustee of the college. Upon the rear of the lot a convenient edifice was erected and was opened for worship on Christmas day, 1866. In July, 1869, the cornerstone of the church was laid, but many hindrances retarded the work and it was not dedicated until November, 1872. The dimensions are 70 feet by 100 feet. The style is the decorated Gothic of the 14th Century. Its buttress projections offer a fine play of light and shade and the stone carving is rich, chaste and simple. The material is of Newark sandstone. The rose window in front is 20 feet in width and 33 feet in height. The stone carving is worthy of admiration, being in complete harmony in design, which is chaste and simple in character, the representations being of various plants, both natural and conventionalized. The late Dean Stanley of the Church of England, when visiting this country, examined this church and pronounced it the finest piece of parish architecture which he had seen in this country.

JAMES MEEKER LUDLOW was born in Elizabeth, New Jersey. He was educated in the College of New Jersey and graduated from Princeton Seminary in 1864. He was pastor of the First Presbyterian Church of Albany, New York, from 1865 to 1868. In the latter year he accepted a call of the Collegiate Church to become one of its ministers and so remained until 1877, when he accepted a call to a Brooklyn Church. He was more closely identified with the congregation worshipping at Fifth Avenue and Forty-eighth Street.

Mr. Ludlow began his ministrations in the edifice erected on the rear of the lots which were afterwards occupied by the church structure and opened for worship in 1872. At that time Fifth Avenue and the adjacent streets constituted the finest residential sections of New York. Mr. Ludlow made a singularly felicitous address at the centennial anniversary of the North Dutch Church in 1869 and also an address at the laying of the cornerstone of the church at Fifth Avenue and Forty-eighth Street, in the same year. He also preached a sermon in commemoration of Dr. Thomas De Witt in 1874.

It was during Mr. Ludlow's ministry in this church that Theodore Roosevelt, at the age of sixteen years, made profession of his faith, and was received into the full communion of the Collegiate Church, and it was in her communion that he died.

WILLIAM ORMISTON was born in Lanarkshire, Scotland, in 1821 and moved to Canada in 1834, where he obtained his education. He was connected with many religious and educational institutions in Canada and was pastor of the Central Presbyterian Church of Hamilton, Canada, for thirteen years.

After declining many calls to other important pulpits in England as well as in the United States, he accepted, in 1870, an invitation to become one of the ministers of the Collegiate Church of New York City, and began his labors here, in the church at Fifth Avenue and Twenty-ninth Street, on the 11th of September. His leaving Canada called out many expressions of great regret and high esteem, and on subsequent visits to the cities where he had so strenuously toiled for many years, he never failed to be greeted by immense and enthusiastic congregations. In New York his preaching produced an impression which has seldom been equaled. The church was crowded three times each Sunday for many months, and he held in addition

two weekly meetings at which every seat was filled. His very striking personal appearance, his abrupt and intense manner, his dramatic power, his tremendous vehemence alternating with great tenderness, his evident sincerity, his familiarity with the Scriptures, the directness of his appeals to the heart and the conscience drew multitudes together to hear him. His theology, while thoroughly evangelical, was broadened by the largeness of his nature and the strength of his sympathies, and he preached the Gospel in its purity as well as in its power. His remarkable fluency and rapidity of utterance made it at times difficult to follow him, but he would frequently arrest the attention by a flash of epigram or a picturesque vividness of description which produced an extraordinary effect. There was at this period in his ministry a spontaneousness, a fervor, a tumultuous rush of thought and speech which was afterward diminished, but which made him a preacher of most unusual eloquence and power. Impulsive and often boisterous in manner out of the pulpit, he impressed old and young alike as a man of most kindly and affectionate nature, and his power to interest, amuse and delight an audience of children was unlimited. Though he came from one of the strictest branches of the Presbyterian Church into the Dutch Church, he was most loyal to the interests and the traditions of the latter, as long as he was connected with it, and was a prominent figure in its councils, being especially active as a member of the Board of Domestic Missions.

Dr. Ormiston continued to serve as one of the ministers of this Church for nearly eighteen years. His labors were, however, after a few years, frequently interrupted by ill-health. His nervous system, overwrought by excessive work, became more and more shaken by insomnia, his throat suffered from the climate of New York, and the sudden death of his only daughter on Christmas Day, 1879, was followed by an apoplectic stroke, from which not even his herculean frame ever fully recovered. After several vain attempts to regain his health by travel in Europe and at the South, he resigned his charge in February, 1888. Soon after, he went to southern California, where he resided till his death. For the first six years his health was such that he was able to continue preaching, and for twelve months he regularly supplied the pulpit of the Presbyterian Church in Pasadena. In the summer of 1894 a severe illness, from which he barely recovered, compelled him to retire finally from all public activity, and he died by an apoplectic stroke at his home in Gladstone, Cal., on the 19th of March, 1899.

His funeral was held at the residence of his son in New York on Tuesday morning, March 28th, 1899. Although the weather was very inclement there was a large attendance of friends and former parishioners. The services were conducted by the Rev. Edward B. Coe, Senior Minister of the Collegiate Church, and the Rev. Henry Evertson Cobb, Pastor of the church at West End Avenue and Seventy-seventh Street, and on April 6th, 1899, the Consistory adopted a minute to his memory.

It was justly said of him by a prominent New York newspaper, in 1871, that he had "a degree of success almost without parallel", and his extraordinary powers were dedicated to the service of God and man from the beginning to the end of his long and strenuous life.

The Rev. EDWARD BENTON COE was the thirtieth minister in succession of the Collegiate Church, and the following sketch of his life was prepared

by the Rev. Henry Evertson Cobb, D.D., and appeared in the Collegiate Church Year Book of 1914:

The Rev. Edward Benton Coe, thirtieth in succession of the ministers of the Collegiate Church, was born at Milford, Connecticut, June 11, 1842, and died at his home, 42 West 52nd Street, New York City, March 19, 1914. On his father's side he came of English stock, his earliest American ancestor being Robert Coe, a Puritan colonist of New England in 1634, and the progenitor of a line of men marked by outstanding qualities of character and deep piety. On his mother's side he was of Dutch descent. Dr. Coe's father, the Rev. David Benton Coe, D.D., a graduate of Yale College and Seminary, was for two years a tutor at Yale. He was then ordained to the ministry and settled as pastor of the First Congregational Church at Milford, Conn. Coming to New York as pastor of the Allen Street Presbyterian Church in 1844, he resigned his charge after five years of service, and became Corresponding Secretary of the American Home Missionary Society, holding this office with distinction for thirty years. In 1841, he married, at New Haven, Conn., Rebecca Phoenix, daughter of the Rev. Alexander and Elizabeth (Tappan) Phoenix. The father of Alexander Phoenix was Daniel Phoenix, Treasurer of New York City. His wife's brothers were Arthur and Lewis Tappan, the noted abolitionists. No account of Dr. Coe's life would be complete without some mention of his mother. The bond between them was very close and many of the finer qualities which he possessed he inherited from her. She was a woman of very lovely character, modest, gentle, unselfish, sympathetic with all the interests of her husband, children and grandchildren. She was a lover of flowers and gardening, keenly interested in current political questions, and a wide reader of the world's best literature. Her mind was a treasury of the poetry she loved. More than all, she was an earnest Christian, and from their earliest childhood she had prayed that her sons might become preachers of the Gospel.

Dr. Coe was prepared for college at private schools in New York City. From the first he displayed those unusual intellectual powers which distinguished him in later life. He entered Yale College (Class of 1862) at sixteen, and was graduated at twenty, sixth in a class of one hundred. In his Sophomore year he took one of the Berkeley prizes for Latin Composition. He was a member of the Phi Beta Kappa, Psi Upsilon and Skull and Bones Societies, and was greatly beloved and respected by his classmates. During his illness the men of '62 met to plan for their fiftieth reunion, sent him a message with his old nickname, "Loving greetings to Cosy, from his classmates." After graduation, in response to his mother's desires and his own inclination, he entered Union Seminary with the purpose of preparing for the ministry. He had already made confession of his faith and united with the Fourteenth Street Presbyterian Church, of which Dr. Asa D. Smith was the pastor. He remained, however, but four months at the Seminary. A position as private tutor at Irvington, N. Y., was offered to him and accepted, and for two years he was thus occupied, impressing his pupils through his personality to such a degree that in after years they regarded him as a master influence in their lives, and still sought his friendship and council. The Rev. Roderick Terry was one of his pupils at this time. In March, 1864, when but twenty-one years of age, he was elected by the Yale

Corporation to the newly founded Street Professorship of Modern Languages, and was sent to Europe for a three years' course of study in preparation for his college work. These years were spent at Bonn, Berlin and Paris. He remained at Yale for twelve years, teaching both French and German for much of the time, and later, when the department was divided, becoming Professor of French. In 1874, after his marriage to Mary J. Storrs, daughter of Rev. Richard S. Storrs, he took his sabbatical year, spending the winter in Paris and studying mediaeval French at the Sorbonne. It was at this time that he was able to enlarge his remarkably fine collection of French classics, in which he took delight so long as he lived. In his classroom at Yale were many men who came to occupy positions of distinction. President Hadley of Yale and President Scott of Rutgers were among these, and the cordial associations there established were continued to the day of Dr. Coe's death.

Dr. Coe never at any time had abandoned his original intention of becoming a preacher. That purpose was crystallized and precipitated by a very great sorrow. A younger brother, Robert Elmer Coe, graduated from Yale College just ten years after he had received his own bachelor's degree. He was a brilliant student, an athlete, editor of the "Yale Lit", winner of the De Forest prize for public speaking, a member of Phi Beta Kappa and of Skull and Bones. He had returned to New Haven in the fall of 1872 for a year of graduate study, preparatory to entering the Divinity School; in a few months he was dead of typhoid fever. His death was an overwhelming sorrow to his mother, who had consecrated him in her prayers to the ministry; and the desire to take up his brother's unfinished work, together with his mother's influence, seemed to Dr. Coe his "call" to preach the Gospel. He had received no regular Seminary training, excepting the four months spent at Union. He once said that he had learned most of his theology while he was a professor at New Haven, standing on the corner of Church and Chapel Streets, and talking with Prof. George Park Fisher. He was examined and licensed to preach by the Manhattan Congregational Association in 1877, and for the next two years he preached frequently in many churches as a supply. He still, however, held his chair at Yale, and had no thought of becoming a settled pastor. Prominent Congregational churches in New Haven and Boston extended calls to him which were declined. It was characteristic of his modesty that he questioned his capacity for the pastorate, but in 1879 a call from the Collegiate Church having been tendered him he accepted. On October 2, 1879, he was ordained to the ministry and installed as one of the Ministers of the Collegiate Church, and assigned to the pastoral charge of the Church at Fifth Avenue and Forty-eighth Street, being then thirty-seven years of age. The wisdom of his decision was at once apparent. Men of commanding influence joined his congregation with their families, the attendance upon the services largely increased, a mission Chapel was established, and through a very complete Church organization, activities of many kinds were effected and the Church became the first of the denomination in its benevolences. From this time his call to the ministry could not be questioned. In 1892 he was asked to return to Yale as Professor of English Literature. The invitation was before him for a year and a half. Alluring as it was, he finally declined it. More than once after that, he put away offers of positions which would have made

him a conspicuous figure in the world of scholars and educators. He had found his life-work in the service to which his mother had dedicated him in the earliest days of his youth.

The character of Dr. Coe's preaching can be estimated by reference to his volume of published sermons. His sermons were not "popular" in the ordinary sense. They were scholarly, clear and persuasive, infused with the deep spirituality and the profound convictions of his own Christian experience, and clothed in singularly pure and limpid English. He spared himself no labor in the preparation of his pulpit discourses, nor was he less conscientious in the pains he took with his Wednesday evening talks. The dignity and sacredness of his calling were ever before him. This and his innate refinement kept his thought and his public utterances ever on the highest plane. He was unremitting in his fidelity to his pastoral work, and his words of counsel and comfort were never forgotten by those to whom he ministered in the times of their doubt or bereavement. In the higher intellectual and social life of the City he filled a large place. For thirty years he had been a member of the Century Association, and was for several years on its Board of Managers. The Barnard and Yale Clubs, the Society of the Sons of the Revolution and the St. Nicholas Society were other associations with which he was connected. In the three clerical clubs of which he was a member, Chi Alpha, Sigma Chi, and Alpha Delta, he found a particularly congenial group of devoted friends, who welcomed with delight his brilliant contributions to their discussions, his ready wit, his unaffected sympathy, his broad-minded appreciation of views which differed from his own. Those who were privileged to share such more intimate relations found in him the tenderest of human hearts. He leaves vacant a place which can never be filled so perfectly again.

He never offered counsel unless it was asked for. But men were drawn spontaneously to him in their perplexities. He had a haunting influence on those who knew him. Unconsciously he prompted them to do right, to make no compromise in the defence of their ideals, to take no low view of what God expects or what man can become by the grace of God. In the critical and testing occasions of his life, he uttered no complaint and made no appeal for sympathy. There were times when his heart was sorely wounded, yet he never faltered, but went his silent, heroic way, with a deepened sweetness which moved and humbled those who knew the suffering of his sensitive nature. Through the physical weakness and pain which marked the last year of his life, those who stood closest to him never heard him murmur. Self was forgotten in thoughts for others. The results of such a ministry as his cannot be tabulated, except by God. His character was more than his work. The influence of such a life cannot be measured. It abides like the delicate fragrance of a flower, indescribable but imperishable, a grateful memory long after the vase which held it is broken and returned to dust.

On November 28, 1898, Dr. Coe was relieved from the pastoral care of a congregation. He had become Senior Minister of the Collegiate Church in 1896, succeeding in this office the Rev. Dr. Talbot W. Chambers. Upon being so relieved, his duties as Senior Minister were enlarged by action of the Consistory and he became a member of each of the Standing Committees of the Consistory and of the Board of Trustees of the Collegiate School,

on which Board he served as President. Some conception of the extent and variety of Dr. Coe's services to the Church and to the community, especially after he was relieved of the duties of the active pastorate, may be had by a reference to the important positions of trust which he held:

Trustee of the American Seamen's Friend Society for a number of years, and Chairman of the Chaplaincy Committee.

Trustee of the Western Theological Seminary 1898-1908, and for four years President of the Board.

Trustee of Rutgers College since 1887.

Trustee of Robert College, Constantinople, and Secretary of the Board since 1894.

Trustee of Columbia University since 1896 and Chairman, for many years, of the Committee on Education, "an invaluable adviser in the work of the University."

Trustee of the Leake and Watts Orphan House since 1896, and President of the Board since the death of Dr. Morgan Dix in 1908.

Manager of the Presbyterian Hospital since 1896.

Member of the Board of Superintendents of the New Brunswick Theological Seminary, 1890-1910, and Chairman of the Permanent Committee on the Finances of the Seminary since 1897.

Member of the Board of Foreign Missions since 1896, Chairman of the Executive Committee since 1910, and one of the Trustees of the Arabian Mission since 1910.

Dr. Coe was elected President of the General Synod of the Reformed Church in 1898. In 1904, he was appointed Chairman of a Committee to revise and abridge the Liturgy of the Reformed Church, an exceedingly difficult task, as the result of the labors of an earlier committee had been rejected by vote of the Classes. The work of revision was performed mainly by Dr. Coe himself, who wrote a number of the beautiful prayers which have now become the heritage of the Church. The new Liturgy was completed and adopted by General Synod in 1907, with a resolution thanking Dr. Coe "for his long continued and very satisfactory work." For many years Dr. Coe had been President of the Trustees of the Classis of New York. In this capacity he met many difficult problems with remarkable tact and wisdom. He was very happy in realizing the large sphere of usefulness which opened to him in these later years of his life. The diversity and magnitude of his responsibilities would have taxed to the utmost the energies of the most robust of men, and Dr. Coe was not physically strong. Yet he neglected no duty he undertook, and the testimony of his associates, on all the Boards of which he was a member, is that he brought to his work an undivided interest, a patient and resourceful mind, a clear, far-sighted judgment which were as invaluable as rare. In 1881 Dr. Coe received the degree of D.D. from Rutgers College, and from the same college the degree of LL.D., in 1893. Yale University conferred upon him the degree of S.T.D. in 1885.

At the funeral services, which were held in the Church of St. Nicholas, on Saturday, March 21st, 1914, a large and representative congregation gathered to do honor to his memory. The services were conducted by the Clergy of the Collegiate Church, with the dignified simplicity which he would have desired.

The Rev. DAVID JAMES BURRELL, D.D., LL.D., thirty-first in succession of the ministers of the Collegiate Church, was born at Mount Pleasant, Pennsylvania, on August 1st, 1844. He was graduated at Yale College in the class of 1867. While in New Haven he showed distinctly the traits that have distinguished him since, social attractiveness and natural oratorical ability. He is said to have had a brilliant career at college, ending with winning the De Forest gold medal, one of the highest honors of the university. He studied theology for one year at the Northwestern Seminary, in Chicago, and was graduated at Union Seminary, in this city, in 1870. He was licensed by the Presbytery of New York, and was ordained by the Presbytery of Chicago in 1871. For two years he had charge of a mission chapel here. Thence he went to Chicago to a chapel which grew rapidly, and became, during his ministry, the Westminster Church. In 1876 he was called to the Second Presbyterian Church of Dubuque, Iowa. Dr. Burrell was installed pastor of Westminster Presbyterian Church at Minneapolis, October 26th, 1887, and on May 24, 1891, he was installed one of the Ministers of the Collegiate Reformed Church of New York in charge of the Church at Fifth Avenue and 29th Street.

In dismissing Dr. Burrell to the New York Classis of the Reformed Church in America, the Presbytery of St. Paul commended him to their heartiest fellowship with the following statement:

"During his residence here God has used him in adding scores to the Church at each sacramental season, until 1,400 souls called him their pastor. Thousands have hung upon his eloquent lips and praised God for his resonant voice of cheer and good will. Our body throughout the Northwest counts him the first among equals; sister churches give him like honor; and the outside world has not seldom learned respect for teachings it was wont to hate. Before his courage civic corruption has been often shamed, lawlessness balked and municipal morals uplifted. With a loaded sling for swaggering Philistines, a soothing harp-string for frenzied spirits, and a faith that lives in works, our brother has sought to honor the sainted names he bears, and do his utmost for the Name that is above every name.

"In parting with such a leader we cannot forbear to pray that the Spirit of God may give him yet greater blessing on the Hudson than on the Mississippi; and make your Church and ours more quickly ready for the coming of Christ."

It seems fitting to here record the action of the Consistory of the Collegiate Church after twenty-five years' service by Dr. Burrell in her ministry. The action is as follows:

"The Consistory desires to express its profound appreciation and thanksgiving for the twenty-five years of blessed ministry and service of the Reverend David James Burrell, D.D., LL.D., as one of its Ministers, and since March, 1914, its Senior Minister, he having been installed May 24th, 1891.

"The Consistory feels that an unbroken and successful pastorate of this kind, rendered in the same edifice, in a City subject to constant and rapid shifting of the population, is indeed noteworthy. It is with feelings of deep gratitude that the Consistory also makes record of the unbroken testimony which Doctor Burrell has always given for the truth and order of God's House, resulting in the conversion of many to the cause of Christ and the upbuilding of 'the faith which was once delivered unto the saints', for like his great prototype, he 'has not shunned to declare all the counsel of God.'

"The throngs of strangers who have waited on his ministry all these years bear witness of his marked pulpit power and to the traditional hospitality of this Ancient Church.

"The Brethren of the Consistory send their Salutation to Doctor Burrell and their congratulations on this auspicious anniversary and they express the hope that many more fruitful years of service in the Kingdom of the Master may remain to him."

Dr. Burrell died at his home in Madison, New Jersey, on Sunday, December 5, 1926. The funeral service was held on Thursday afternoon, December 9, in the Marble Collegiate Church, Fifth Avenue and 29th Street. The Church was filled with his friends who had assembled to pay him the last tribute of their love and respect.

The service was one of those notable ones which will remain for long in the memories of those who were in attendance. From the time that the long procession of Collegiate Church ministers and Great Consistory members came out of the chapel to the time when the last lingering mourner left the building the quiet, silent throng showed its sorrow at the departure of a great leader and friend. The five ministers of the Collegiate Church took part in the service.

It seems appropriate to give here an account of the thirty-fifth anniversary of the installation on May 24, 1891, of the Rev. Dr. Burrell as one of the ministers of the Collegiate Church which was celebrated in the Marble Collegiate Church, Fifth Avenue and 29th Street, on Sunday, May 23, 1926. The proceedings were published in pamphlet form, in which was also reproduced the sermon preached by him, May 21, 1916, to mark his twenty-fifth anniversary as a minister of the Collegiate Church, and a sermon delivered by him on October 9, 1904, at the fiftieth anniversary of the dedication of the edifice now known as the Marble Collegiate Church.

The following account of the thirty-fifth anniversary is taken from the columns of the Christian Intelligencer and Mission Field of June 2, 1926:

"On Sunday, May 23rd, the thirty-fifth anniversary of the coming of Dr. D. J. Burrell to the Marble Collegiate Church of New York was celebrated at an appropriate service. Unfortunately, Dr. Burrell was not present, owing to an illness from which he is steadily recovering. However, the honor due him for his long service and great pastoral service was not withheld. A special program, containing the following tribute from the pen of the associate pastor, Dr. Daniel A. Poling, and two of Dr. Burrell's sermons, was distributed.

"THE CHRISTIAN INTELLIGENCER AND MISSION FIELD makes bold to voice the sentiment of the Reformed Church in rejoicing with our brother at the end of thirty-five years of preaching from a New York pulpit, and in wishing him all joy and peace for the years ahead. We who know him best love him most. The tribute is as follows:

"Thirty-five years ago David James Burrell was installed as a Minister of the Collegiate Church of New York. He came to the distinguished pulpit at the corner of Fifth Avenue and Twenty-ninth Street from notable pastorates in Chicago, Dubuque and Minneapolis. He came with the eloquence, courage, loyalty to the Gospel and high faith that had made him already an outstanding prophet in the land.

"For nearly two generations now he has given to this pulpit a continental and world ministry. His personality and power have been a rising tide for truth.

"The files of thirty-five years ago indicate clearly that David James Burrell assumed no easy task when he accepted the unanimous

call of the Consistory. The first morning congregations that he addressed numbered less than two hundred, and he described his evening audience as a 'baker's dozen.'

"After making a careful survey of the situation, with typical decisiveness he asked that the Church be closed until certain revolutionary physical changes could be made. Between May and October, 1891, carpenters and decorators were busy. When the doors were opened for the first sermon on Sunday, October 11th, it was discovered that the ancient enclosed pulpit had been torn away and that the open platform, so familiar to us now, had been substituted. The daily press commented upon the fact that the entire building was 'lighted by electricity' and that 'the Cathedral System'—which meant a thoroughly organized church staff—was to be instituted. 'Five organs, run by electricity, all but the playing!' and 'three or four quartette choirs' are also noted!

"Particularly significant are some of the interviews credited to the young Minister; among others, these taken from the New York Tribune of October 9, 1891: 'The tendency is to draw a hard and fast line between rich and poor; this is not the Christian spirit'; 'Too many churches move after their pew-holders'; 'The Gospel is common sense and if so presented, it will be approved and accepted'; 'I do not expect to turn the town upside down or set the North River on fire, but I am going to try and preach the Gospel of Jesus Christ'; 'I am thoroughly disgusted with the new-fangled clap-trap'; 'We can't win the people to Christianity in a morgue'; 'God help the "Four Hundred!" They are more in need than the submerged ten thousand.'

"The Evening Telegram, in commenting upon this last utterance, said editorially, 'If this young prophet cyclone from Illinois and Minnesota shall succeed in converting the "Four Hundred", the rest of the town will look upon him with something of the feeling of David Crockett's coon.'

"What years of fruitful ministry were thus entered upon! Since May 24, 1891, Dr. Burrell has become a world figure of the Christian Church, but his message has never varied from its original simplicity, nor has he swerved from the directness, the completeness, the utter passion of his loyalty to God's Word and plan.

"Quite aside from his scholarship, his consecration and his pulpit eloquence, Dr. Burrell has a genius for friendship that has captured and held the hearts of unnumbered people. Again and again the writer has found men who remember him from their Princeton days more vividly than they can recall any other instructor and who always, in speaking of him, refer with kindly eyes to the permanent values that came to them from personal associations with him.

"For nearly two generations, he has moved through the lives of men, women and little children in New York, leaving always love and laughter along his way."

The year 1892 was signalized by the erection by the Consistory of two churches, viz.: The Middle Church, Second Avenue and Seventh Street, and the West End Church, West End Avenue and Seventy-seventh Street.

When the Middle Church at Lafayette Place and Fourth Street was taken down in 1887, the Consistory provided for the work of that congregation by leasing a house at 14 Lafayette Place, which was fitted up for church purposes. The congregation remained here until the Consistory determined to build a church and parish house on the east side. The cornerstone of this structure was laid on Whitsun Day, May 17th, 1891, and the edifice was opened for public worship on June 26th, 1892. In the afternoon of that day it was formally set apart to the service of the Triune God according

to the office set forth in the Liturgy. The interior of the church is strikingly pleasing in its proportions and finish in which the delicate lines of Gothic workmanship prevail. A unique feature of the church architecture is the eight beautiful memorial windows which receive their only light by means of electricity, this being at that time the largest attempt of its kind which had been made. The quaint coat-of-arms of John Harpendinck is preserved in this church, which object is now over one hundred and fifty-nine years old. The parish house connected with this church is very commodious and complete, it being the first instance of the kind where the Consistory erected a parish house in conjunction with the church.

The Rev. JOHN HURCHINS was placed in charge of the Middle Church when it was first opened for public worship and so remained until April 4th, 1895.

The West End Church was dedicated to the worship of the Almighty God on the afternoon of Sunday, November 20th, 1892. The style of architecture is Dutch, modelled upon the old buildings of Haarlem and Amsterdam. This style has the picturesque qualities of the Gothic with more originality, and is historically very appropriate. The materials are long thin brick of a Roman pattern and brown in color, trimmed freely with quoins and blockings, etc., of buff terra cotta. Some very picturesque panels carved with the coats-of-arms of the church and of past benefactors are also in terra cotta. The pulpit is of large size and of octagon shape. Its handsome base is of carved oak, the panels showing the coat-of-arms of the Reformed Church and the seal of the Church. The carved oak pulpit chairs are rich examples of the Old Dutch style.

In the large circular window in the south gable of the church is placed an armorial window which exhibits the armorial bearings of the various Dutch Provinces forming the Union of Utrecht, also the heraldic symbols of the United States and of the State and City of New York, thereby setting forth the common origin and union of the parent stem and American branch of the Collegiate Church.

On the adjoining building erected for the use of the Collegiate School was placed a Sun Dial. This is vertical in construction and was cast in solid bronze. The Dial bears a classic inscription "*Pereunt et Imputantur*", a free translation of which is, "The hours pass away, yet are reckoned in the account."

After being opened for public worship the Collegiate Ministers officiated in this Church together with supplies until Sunday, January 8th, 1893, when the Rev. HENRY EVERTSON COBB was placed in charge.

(See Sketches of the Ministers of the Collegiate Church in office, 1928. Page 69.)

The Consistory having acquired a site of nearly two hundred feet frontage on University Heights, overlooking the college campus of the New York University, with the view of erecting a place of worship for families in the vicinity as well as the members of the University, services were begun on the first Sunday in March, 1895 in the Chapel of the University which had been rented for the purpose, and these services were conducted by the Ministers of the Collegiate Church.

In March, 1897, the Rev. FERDINAND SCHUREMAN SCHENCK was inducted into office as Assistant Minister under the Charter. Services were continued until May 1st, 1900, when the Consistory in the exercise of its best judgment did not feel warranted in continuing them.

The Fort Washington Church, One Hundred and Eighty-first Street and Fort Washington Avenue, was publicly dedicated on Sunday afternoon, March 28th, 1909, the first service of public worship having been held on Sunday, February 28th, 1909. This church was a development of the enterprise which was started by the West End Church, February 10th, 1907. During the spring of 1913, the erection of a church house by the Consistory was completed. In 1924, the Consistory greatly improved the building and grounds of this church, so that it is in keeping with the importance and dignity which has always been maintained by the Collegiate Church in this city, and serves to furnish a kindly welcome to the surrounding neighborhood.

The Rev. ABRAHAM JOHN MUSTE was placed in charge of this Church on June 25th, 1909, and so remained until December 28th, 1914.

The Rev. IRVING HUSTED BERG accepted the call of the Collegiate Church to become one of its ministers, his special field of labor to be in the Fort Washington Church, and was installed June 8th, 1918.

(See Sketches of the Ministers of the Collegiate Church in office, 1928. Page 70.)

DONALD SAGE MACKAY was installed as one of the Ministers of the Collegiate Church in the Church at Fifth Avenue and Forty-eighth Street on January 22, 1899, and died at Portland, Maine, while on his way to his summer home, on August 27, 1908. He was of Scotch ancestry and birth, having been born in Glasgow, November 20, 1863. His father was the Rev. William Murray Mackay, minister of the Young Street Presbyterian Church of that city, and his maternal grandfather the Rev. Donald Sage, of a family which has contributed a notable series of ministers to the Scotch Church.

Donald Sage Mackay was educated at the University of Glasgow and intended at first to follow the legal profession. Convinced, however, that it was his duty to enter the ministry, he engaged in theological studies at the New College, Edinburgh, and was licensed by the Presbytery of Glasgow in 1889, and soon called to a church in Aberdeenshire. During a visit made to this country in the following summer, he preached in the First Congregational Church of St. Albans, Vermont, and received and accepted (in 1890) a call to the pastorate of that church. He remained with this congregation for nearly five years, during which time a new church edifice was erected and dedicated free of debt.

In 1894 he became the pastor of the North Reformed Church of Newark, N. J. His congregation in that city consisted largely of Scotch people, who were drawn to him by a natural sympathy, but his preaching attracted and held great numbers of all classes, while his reputation soon extended to other places. Other churches sought him, and after five years in Newark he accepted the call of the Collegiate Consistory to take charge of the Church of St. Nicholas, succeeding in this position the Rev. Dr. Coe, who, after nineteen years of service, was made Senior Minister, without specific pastoral duties. This position Dr. Mackay held till his death.

The preaching of Dr. Mackay drew large congregations to this prominent and influential church, and he soon became one of the best-known clergymen of the city. An intimate friend,* writing of these best years of his life, says: "They were strenuous years, in which he sought to fulfil the social and public claims on him, as well as the particular duties of his congregation. He was a man of overbounding vitality, and of a temperament that is ever tempted to undertake too heavy loads. * * * He was in great request as an after-dinner speaker at public banquets and societies. He valued the opportunity it often gave him to interest men in wider social duty and in religious service. * * * But while he took more than his share of outside public work, he put the full weight of his powers into his preaching. He had many natural gifts which go to make a preacher, gifts of voice and presence and manner, with a native eloquence and fervor of utterance, something of the *perfervidum ingenium Scotorum*. He had the Celtic temperament, and seems to have poured himself out in his preaching, expending great nervous force, which often left him exhausted at the end."

Dr. Mackay's interests were, as the same writer says, "ethical rather than theological. He took the theology in which he was trained and used it as a convenient basis of thought to enable him to make his ethical and practical applications. He sought to bring religion into contact with life and with the whole of life. He felt that it had something to say to a man's business and to his pleasures, to every region of his private life, his civic life, and all his social relations. The secret of his success with men lay in his great sympathy, and tender touch, and insight into the needs of life. He never seemed to despair of any man, even when others gave him up." For this reason, doubtless, those who were lonely and discouraged, as well as those who were prosperous and apparently "in need of nothing", found help and inspiration in his preaching.

Under his ministry his congregation became one of the largest and wealthiest in the city, and its benevolent contributions increased from year to year. Many were also added to the membership of the church. He was loyal to the interests of the denomination, its educational institutions and its missionary work, and he rendered important service to the Church at large as a speaker at religious gatherings, a preacher to college students, and an advocate of the claims of missions at home and abroad. Though his love for the land of his birth never failed, he was a patriotic and enthusiastic American citizen.

His death, though sudden, followed a long illness. For nearly a year he had been absent from his pulpit, seeking health in the Southwest and in Europe, and the end came within a few days after his return to this country. His funeral was held in the Church of St. Nicholas on Monday, August 31, 1908, and was attended by a large gathering of mourning friends, including many ministers of the Reformed and other churches. Addresses were made by the Rev. Alexander MacColl, of Morristown, N. J., and by the Rev. Dr. Cobb, of the Collegiate Church.

Dr. Mackay was elected President of the General Synod at its centennial session in 1906. He received the honorary degree of D.D. from Rutgers College in 1895, and that of LL.D. from Hope College in 1906. Dr. Mackay

*The Rev. Hugh Black, D. D.

was succeeded in 1910 in the pastorate of the St. Nicholas Church by the Rev. Malcolm James MacLeod, D.D.

(See Sketches of the Ministers of the Collegiate Church in office, 1928. Page 70.)

JOHN GERARDUS FAGG, eldest son of Peter and Mary Fagg, was born in Milwaukee, Wisconsin, February 21, 1860. He was graduated from Hope College in 1881 and from the New Brunswick Theological Seminary in 1885. After a ministry of two years at Lawyerville and Cobleskill he was appointed, in 1887, by the Board of Foreign Missions of the Reformed Church in America, missionary to Amoy, China. September 25, 1889, he married Margaret Watson Gillespie. In 1894, because of the serious illness of his wife, he was compelled to return to the United States.

During his term of service in China, Dr. Fagg learned to speak the Amoy language fluently. He translated into Chinese "Æsop's Fables", a "Life of St. Paul", a "Church History", and "Authenticity of the Scriptures", the last three books he used as text-books in his classes in the Theological Seminary. At that time he also wrote "Forty Years in South China"—the life of Rev. John Van Nest Talmage, D.D.

While at Amoy Dr. Fagg got into close, sympathetic touch with the Chinese, and those who came under his influence still cherish the memory of his life among them. During the twenty-four years after he left Amoy, he kept up a regular correspondence in Chinese with his former students.

On his return to the United States in 1894 Dr. Fagg was called to the pastorate of the Reformed Church at New Paltz, New York, where he served till the latter part of 1895, and in January, 1896, he began his ministry in the Middle Collegiate Church, New York City, where he remained for over twenty-one years until his death.

Dr. Fagg's sympathies and activities were as broad as the Kingdom of Christ. He gave himself unsparingly for the advancement of Christ's Kingdom in the great metropolis as well as for the work abroad.

The University of the City of New York conferred the degree of D.D. upon him in 1902. In 1914 he received the highest honor in the gift of the Reformed Church by being elected to the Presidency of General Synod. He was for many years chairman of the Church Extension Committee of the Classis of New York, secretary of the Evangelistic Committee of New York and secretary of the New York City Mission Society.

Elected a member of the Board of Foreign Missions of the Reformed Church in America in 1898, he served for nearly twenty consecutive years, becoming President of the Board and of the Trustees of the Arabian Mission in 1910. His fervid eloquence in the pulpit, his self-forgetful devotion to his people, his city-wide and world-wide interests were ever characterized by conscientious fidelity, great enthusiasm, earnest faith and qualities of strong leadership.

The death of Dr. Fagg occurred on May 3, 1917, following a serious operation. Only fifty-seven years of age, at the zenith of his powers, this great soul, "a prince and a great man", loved by all who knew him, as pastor, friend and missionary, entered into his Father's service on high.

The intelligence of Dr. Fagg's death was received by the Consistory when it was in session. The Consistory suspended business and engaged in

prayer, and subsequently took appropriate action concerning arrangements for his funeral. At the next stated meeting of the Consistory, June 7th, 1917, the following minute was adopted:

Minute.

In the death of the Rev. John Gerardus Fagg, D.D., which occurred on the evening of May 3, 1917, the Collegiate Church has suffered a great loss.

Dr. Fagg was born at Milwaukee, Wisconsin, February 21, 1860. graduated from Hope College in 1881, and from the New Brunswick Theological Seminary in 1885. After a ministry at Lawyersville and Cobleskill he served as a Missionary at Amoy, China, from 1888 to 1894, then a brief pastorate at New Paltz, and in 1896 entered the ministry of the Collegiate Church, becoming Minister in Charge of our Middle Church and continuing to serve as such until his death. In 1914 he was elected President of the General Synod of the Reformed Church in America, and for several years, to the time of his death, was President of its Board of Foreign Missions; he also served as Secretary of the Executive Committee of the Evangelistic Committee of New York City, and as a Director of the New York City Mission Society.

His character as a man among men was beyond reproach. "None knew him but to love him, none named him but to praise."

His faith as a Christian was grounded in deep conviction as to the Divine claims of the Lord Jesus and the full and complete authority of the Scriptures as the veritable Word of God.

His entire ministry, including that in the Foreign Field and for the last twenty-one years in the Middle Church, was ever characterized by self-forgotten devotion. His fervid eloquence in the pulpit was crowned by faithful service in his parish. He could say, as St. Paul did in his farewell to his Ephesian friends, "Ye know after what manner I have been with you at all seasons, keeping back nothing that was profitable, but teaching you publicly, and from house to house, I have not shunned to declare unto you the whole counsel of God."

His first sermon after entering the Collegiate Church Communion in 1896 was from the text St. John x:11, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." These words bear witness with unerring accuracy to Dr. Fagg's long ministry amongst us; to his pastoral aim, to his pastoral mind, to his pastoral zeal, and to his pastoral joy.

His colleagues in the ministry and the Elders and Deacons associated with them in the Consistory of the Collegiate Church will miss his kindly presence not less than his wise counsel and co-operation.

To his bereaved wife and kinsfolk and to the sorrowing members of his congregation they extend their prayerful sympathy. It is not enough to say that though the workman dies, the work goes on. The workman does not die; he is promoted to nobler tasks, and the work in which he was engaged is broadened and deepened by the remembrance of his faithfulness.

Our farewell is only for a season. We shall meet him again in that better country, "even an heavenly", where the Lord's servants do serve Him.

Resolved, That an appropriately engrossed copy of the foregoing minute be sent to Mrs. Fagg, and that the minute be published in The Christian Intelligencer.

The following account of the funeral of Dr. Fagg, and the subsequent dedication of a Mural Tablet erected in his memory in the Middle Church,

where he labored so long, was written by one of his most devoted parishioners (E. M. O.):

Easter Sunday, April 8, 1917, was a happy day in the Middle Collegiate Church, at Second Avenue and Seventh Street, New York. Twenty-six persons at that time entered the Communion of the Collegiate Church and were received personally by the Rev. Dr. Fagg, their pastor, who had trained many of them in his Catechism Class. As he passed from one to another he uttered most felicitously chosen verses of Scripture, and no one imagined that he would "not drink henceforth of this fruit of the vine with us", till we should drink it new in the Father's kingdom. Yet only three weeks from that day, with a very slight warning of his illness the day before, his own congregation and all the congregations of the Collegiate Church were startled with the news of his extreme illness, his physician having said that nothing but the prayers of God's people could avail to save him. These were offered day and night by the stricken friends, and hope and fear alternated day by day until Thursday evening, May 3rd, when his sufferings ended and his spirit took flight. A solemn Sunday intervened between his death and burial, when we were stimulated and strengthened by the messages brought to us by Rev. J. Frederic Berg, D.D. "Moses my servant is dead; *now, therefore, arise*", was the morning word; and in the evening the thought that as Christ in Gethsemane went "a little further", so those who in this life have advanced in their Spiritual life "a little further" than others, are taken first beyond the reach of our sight, to be with the Master whom here they have loyally served, and whom we may follow as they followed Him.

The funeral service was held on Monday, May 7th, in the church, but the building was totally inadequate for the throngs who desired to pay the last tribute of respect. The many Boards of the Church and of other organizations in which Dr. Fagg labored, the Great Consistory, missionaries at home on furlough, clergymen of our own and of other communions, these alone made a large gathering. But the people of the Middle Church itself, either now in attendance or having formerly worshipped there during the pastorate of twenty-one years, came from near and far, a multitude that could not all find room within the walls. Many waited in the street with great patience, in order that at the conclusion of the service they might look once more upon the face of him who had truly lived "not to be ministered unto, but to minister." The service was simple and dignified, conducted by the Rev. Drs. Burrell, Cobb and MacLeod of the Collegiate Church, Rev. Dr. William I. Chamberlain representing the Board of Foreign Missions, Rev. Dr. J. Preston Searle of the Seminary of New Brunswick, and Rev. Dr. Edward G. W. Meury of the Knox Memorial Chapel. It was an impressive rendering of the liturgy of our Church, "including", as has elsewhere been said, "the Apostles' Creed, that splendid expression of the Christian faith which Dr. Fagg preached with such power." Especial mention must be made of the hymns sung by the choir of the Church, "My Jesus, As Thou Wilt", "Peace, Perfect Peace", and "The Strife Is O'er", for there was nothing perfunctory in the rendering, the singing was such an expression of love that it was hard for the singers to keep their voices clear and true. There was no address, a formal memorial service being projected, to be held later on. This took place on the evening of June 14th. An unusually severe storm had raged during the afternoon and had only partly subsided, but nevertheless a large congregation participated in the beautiful service. This time the singing, with the exception of one hymn, was congregational and was most effective and touching. Every hymn breathed the note of triumph, the sure and joyful belief in the resurrection. The selections were: "For All the Saints Who From Their Labors Rest",

"Ten Thousand Times Ten Thousand", "In Immanuel's Land", and "The Strife Is O'er, the Battle Done." In addition to these, the choir and the Vocal Union of the Church rendered the anthem, "No Shadows Yonder", from "The Holy City", by Gaul. Along with liturgical and devotional exercises there were four addresses. The first was one marked by touching affection, appreciation and a deep sense of personal loss by Rev. Dr. Henry E. Cobb. Several times he used the word "radiant" as applicable to Dr. Fagg's type of Christian character, and some of us who had sat under his ministry had often spoken of that word as constantly used by Dr. Fagg in prayer and sermon. Not only Dr. Cobb, but those who followed, gave utterance to their estimate of Dr. Fagg's abounding vitality. Rev. Dr. Burrell gave personal reminiscences indicative of Dr. Fagg's genial companionship and devotion to little children. Dr. Chamberlain, representing the Foreign Mission Board, spoke of having himself entered the ministry and the missionary life with Dr. Fagg, an undying friendship being thus formed, which had never been broken. He spoke also of Dr. Fagg's peculiar and sympathetic interest in all the missionaries because of his personal experience on the foreign field. He also read the tributes and resolutions which had been received from the officers of the Mission Boards of other denominations. And President William H. S. Demarest brought the expression of the sense of loss and the deep sympathy of Rutgers College. Every utterance was manifestly sincere and heartfelt, and all hearts were touched.

The benediction was pronounced by the Rev. Irving Husted Berg, D.D., the latest accession to the ministry of the Collegiate Church.

There remains yet one other service to record. By voluntary contributions from the congregation and other friends a Mural Tablet in memory of Dr. Fagg has been added to those already on the walls of the Middle Church. This was unveiled at the evening service on November 11th. Again the church was filled with a large congregation, and hymns of the same triumphant character were sung. The sermon was preached by the Rev. Henry E. Cobb, D.D., who again voiced his appreciative devotion to him who has left us. He depicted and analyzed the character and influence of Barnabas, "the son of consolation", interpreting the word in the original as meaning a *helper*. He also dwelt upon the summing up of St. Luke when he described Barnabas as "a good man, full of the Holy Ghost and of faith", and said that every one must recognize the epithet and words as applicable to him in whose memory the tablet had been erected.

The Rev. EDGAR FRANKLIN ROMIG succeeded in 1917 the Rev. Dr. Fagg in the pastorate of the Middle Church.

(See Sketches of the Ministers of the Collegiate Church in office, 1928. Page 70.)

In 1923 the Consistory tendered a call to the Rev. DANIEL A. POLING, D.D., LL.D., to become one of the Ministers of the Collegiate Church, his special field of labor to be as an associate of the Rev. Dr. Burrell in the Marble Church, Fifth Avenue and Twenty-ninth Street.

SKETCHES OF THE MINISTERS OF THE COLLEGIATE CHURCH IN OFFICE, 1928

The Rev. HENRY EVERTSON COBB, D.D.

Dr. Cobb was born at Hopewell, N. Y., graduated from Rutgers College 1884 and from Princeton Seminary 1888. He was licensed by the North

Classis of Long Island and was pastor of the Reformed Church at West Troy, N. Y., from 1888 until 1892. He received the degree of D.D. from the University of the City of New York and from Rutgers College in 1901.

Dr. Cobb is the President of the Board of Foreign Missions of the Reformed Church, a Trustee of Rutgers College and of Vassar College, and is a Director of the Union Theological Seminary, New York.

Dr. Cobb was placed in charge of the West End Church in 1893, where he still continues to officiate. On the death of the Rev. Dr. Burrell he was in 1927 constituted Senior Minister.

The Rev. MALCOLM JAMES MACLEOD, D.D.

Dr. MacLeod was born in Nova Scotia. He graduated from Dalhousie University in 1887 and from Princeton Seminary 1890. In the same year he was ordained by the Presbytery of Chester, Pennsylvania, and installed as pastor of the church at Toughkenanon in that State. From 1891 to 1897 he was pastor of the Third Presbyterian Church of Chester, Pennsylvania, and was then for three years Professor of Greek in the University of Nebraska. For ten years preceding 1910 he was pastor of the Presbyterian Church of Pasadena, California.

Dr. MacLeod accepted the call of the Consistory in 1910 to become one of the Ministers of the Collegiate Church, his field of labor to be in the St. Nicholas Church, succeeding the late Dr. Donald Sage Mackay, and he continues his pastorate over that congregation.

The Rev. IRVING HUSTED BERG, D.D.

Dr. Berg was born in Rocky Hill, N. J., in the parsonage of the Rev. Herman C. Berg, his father, and the Minister of the Reformed Church. He is a grandson of the Rev. Joseph F. Berg, who was a Professor of Theology in the Seminary of the Reformed Church at New Brunswick, N. J. He was educated at Flushing Institute, Erasmus Hall Academy, Rutgers College Preparatory School, Ellenville High School, Lafayette College and Hartford Theological Seminary, from which he graduated in 1904. His pastorates have been in the North Reformed Church, Watervliet, N. Y.; First Reformed Church, Catskill, N. Y., and the South Congregational Church, Hartford, Conn.

While pastor at the latter church he accepted the call of the Consistory in 1917 to become one of its Ministers, his field of labor to be in Fort Washington Church, where he continues to officiate. He was installed June 8, 1917. He received the degree of A.B. from Lafayette College in 1901 and a D.D. from the same College in 1916, and B.D. from Hartford Theological Seminary in 1904.

The Rev. EDGAR FRANKLIN ROMIG

After the death of Dr. Fagg in 1917 the Middle Church was supplied by the Rev. Edgar Franklin Romig, who had been chosen by Dr. Fagg to act as his substitute during the summer vacation. Having been received by the Classis of New York as a licentiate from the Reformed Church of the United States February 26th, 1918, he was on Palm Sunday, March 24th, 1918, ordained in the Middle Church and began his service there. He was formally installed as one of the Ministers of the Collegiate Church on

March 1st, 1922 (Ash Wednesday), being the thirty-seventh Minister in succession from the organization of the Church in 1628.

Mr. Romig was born in Allentown, Pa. Both his paternal and maternal ancestors came to America in 1732. Both families are of the Reformed faith and both gave of their sons to the cause of the American Revolution. Mr. Romig was baptized and made confession of his faith in historic old Zion Reformed Church (in which the Liberty Bell was once hidden). He graduated from Allentown High School in 1907 and entered Muhlenberg College in that year and in 1911 completed his scholastic work at Franklin and Marshall College, Lancaster, Pa. In 1911 he entered the Theological Seminary of the Reformed Church of the United States and in 1912 entered the Union Seminary of New York. From 1913-1916 he was connected with the Syrian Protestant College of Beirut. Returning to New York he completed his course at the Union Theological Seminary.

The Rev. DANIEL A. POLING, D.D., LL.D.

Dr. Poling was born in Portland, Oregon. His ancestry on his father's side was Scotch-Irish; his mother's family resided in Eastern Pennsylvania. Both father and grand-parents were Ministers in the Evangelical Church.

Dr. Poling was educated at Dalles College in Oregon, receiving degrees of A.B. and A.M., and subsequently took post-graduate work in philosophy and economics in the Ohio State University. He received the degree of Litt.D. from Defiance College and LL.D. from Albright College, the ranking institution of the Evangelical Church. He has been closely identified with Christian Endeavor work, having been Associate President of the World Christian Endeavor Union. Before entering this work he settled in pastorates in Canton, Ohio, and Columbus, Ohio.

He was installed as one of the Ministers of the Collegiate Church October 14, 1923, as an associate of the Rev. Dr. Burrell in the Marble Church, Fifth Avenue and Twenty-ninth Street.

The Collegiate Church in 1928 is maintaining eleven places of worship which are enumerated together with the Pastors in charge as follows:

- I. The Middle Church, Second Avenue and Seventh Street.
The Rev. Edgar Franklin Romig in charge.
- II. The Marble Church, Fifth Avenue and Twenty-ninth Street.
The Rev. Daniel A. Poling, D.D., LL.D., in charge.
- III. The Church of St. Nicholas, Fifth Avenue and Forty-eighth Street.
The Rev. Malcolm James MacLeod, D.D., in charge.
- IV. The West End Church, West End Avenue and Seventy-seventh Street.
The Rev. Henry Evertson Cobb, D.D. (Senior Minister), in charge.
- V. The Fort Washington Church, One Hundred and Eighty-first Street and Fort Washington Avenue.
The Rev. Irving Husted Berg, D.D., in charge.
- VI. North Church Chapel, 113 Fulton Street (The Fulton Street Prayer Meeting).
The Rev. George H. Dowkontt, M.D., in charge.
- VII. Knox Memorial Chapel, 405-409 West Forty-first Street.
The Rev. Edward G. W. Meury, D.D., LL.D., in charge.

- VIII. Vermilye Chapel, 416 West Fifty-fourth Street.
The Rev. Winfred R. Ackert, D.D., in charge.
- IX. Faith Mission, 239 West Sixty-ninth Street.
The Rev. Thomas H. Johnson in charge.
- X. Sunshine Chapel, 550 West Fortieth Street.
The Rev. Henry W. Murphy in charge.
- XI. Bethany Memorial Church, First Avenue and Sixty-seventh Street.
The Rev. Arthur B. Churchman, D.D., in charge.

CHAPELS

The allocation of the population gave rise during the latter years of the nineteenth century to the establishment of chapels in those parts of the city where the maintenance of a church was not feasible.

The following is a list of such chapels, maintained wholly or in part by the Collegiate Consistory, and the names of their incumbents are also recorded so far as these could be obtained:

The DE WITT CHAPEL, 160 West Twenty-ninth Street

In the year 1861 a substantial edifice was erected at 160 West Twenty-ninth Street, which served the use of the Day School of the Church and afforded convenient rooms for the Mission Sunday School which had for some years been sustained in that neighborhood, and also contained a spacious chapel for preaching services.

The congregation worshipping here was consolidated in 1895 with the congregation of the church in Thirty-fourth Street, west of Eighth Avenue, thereafter worshipping in the Thirty-fourth Street building, which was then designated as the "Thirty-fourth Street Reformed Church." The property at 160 West Twenty-ninth Street was sold by the Consistory in 1897.

Pastors in Charge

| | |
|-----------------------------|-----------|
| WM. H. CLARK | 1865-1869 |
| J. HENRY BERTHOLF | 1870-1885 |
| KENNETH F. JUNOR | 1886-1895 |

At the latter date this congregation was merged with the Thirty-fourth Street Reformed Church.

The KNOX MEMORIAL CHAPEL, 405-409 West 41st Street

This organization had its beginning in a Sunday School which was organized on May 15th, 1858, and was named in memory of the Rev. Dr. John Knox, Senior Minister of the Collegiate Church, who died in 1858. It was removed to various locations until 1866, when a house was built by the Consistory on Ninth Avenue above Thirty-eighth Street for the Knox Memorial Mission School. This served an excellent purpose for a while, but then proving to be too small the School was removed in 1868 to a new building also erected by the Consistory at 514 Ninth Avenue, and that building was first used for worship in 1869. It remained at this location until

1898, when a new building was erected at 405-409 West 41st Street for its accommodation.

Pastors in Charge

| | | |
|------------------------------|---|---|
| WM. B. MERRIT | } | Supplies 1862-1870 |
| WM. H. ANDERSON | | |
| THOMAS W. JONES | | |
| JOHN F. SHAW | | |
| R. T. CLOSS | | |
| E. C. WRIGHT | | |
| C. F. C. SUCKOW | } | 1871-1877 1877-1886 1886-1888 1889-1903 1903- |
| WM. ELLIOT GRIFFIS | | |
| WM. H. DE HART | | |
| ABRAHAM THOMPSON | | |
| TUNIS J. KOMMERS | | |
| WM. VAUGHAN | | |
| EDWARD G. W. MEURY | | |

The SEVENTH AVENUE CHAPEL, Seventh Avenue and Fifty-fourth Street

In 1869 lots were acquired on Seventh Avenue and Fifty-fourth Street, upon which a commodious edifice was built which was used until 1880, when it was enlarged and remodelled. In 1885 the congregation was organized into an independent body known as Grace Reformed Church.

Pastors in Charge

| | |
|-----------------------------|-----------|
| WM. H. CLARK | 1869-1872 |
| VERNON B. CARROLL | 1873-1877 |
| ALEXANDER SHAW | 1877-1879 |
| JOSEPH R. DURYEE | 1879-1885 |

The NORTH CHURCH CHAPEL, 113 Fulton Street

In 1869 the old Consistory building at the West end of the "North Church" was taken down. Upon its site a large structure was erected which was so arranged that while the front and rear were devoted to secular purposes, a fine chapel in the interior was secured on the second floor. On this site the well known Fulton Street Prayer Meeting had its birth and has here since been continued.

Pastors in Charge

| | |
|-------------------------------|-----------|
| JOHN L. MCNAIR | 1868-1871 |
| GARDINER S. PLUMLEY | 1876-1878 |
| ANDREW J. PARK | 1878-1882 |
| JOHN L. SEE | 1882-1884 |
| WM. H. TEN EYCK | 1884-1885 |

The Fulton Street Prayer Meeting, which started in 1857, has been continued uninterruptedly to the present day in this chapel.

VERMILYE CHAPEL, 416 West Fifty-fourth Street

This chapel was named in honor of the Senior Minister of the Collegiate Church, the Rev. Thomas E. Vermilye, who died March 17th, 1893. It was started in 1890 and it occupied several locations until the year 1895, when it became located at 416 West Fifty-fourth Street, where it still remains. The

building it occupies is not the property of the Collegiate Church and it is not supported by the Collegiate Consistory, the work there having been instituted by the Society for Christian Work of the congregation of the church at Fifth Avenue and Forty-eighth Street, and supported for many years jointly by that congregation and the congregation of the West End Church. The Collegiate Consistory exercises only a spiritual care and oversight of the congregation.

Superintendents

| | |
|---------------------------------|-----------|
| M. AUSTIN | 1892-1895 |
| ARCHIBALD H. BRADSHAW | 1895-1897 |
| SAMUEL W. HOWLAND | 1897-1900 |

Pastors in Charge

| | |
|-----------------------------|-------|
| WINFRED R. ACKERT | 1901- |
|-----------------------------|-------|

The THIRTY-FOURTH STREET REFORMED CHURCH, 307 West 34th Street

In the year 1895 the congregation of the church worshipping on this site in Thirty-fourth Street, west of Eighth Avenue, having conveyed their real estate to the Collegiate Church Corporation, it was determined by the Consistory to consolidate the congregation worshipping in the De Witt Chapel with that of this church. This arrangement having been perfected, the church was thereafter officially designated by the Consistory to be known as the "Thirty-fourth Street Reformed Church." The work was continued under the care of the Consistory until January 1st, 1920, when, owing to the change in character of the neighborhood, the Consistory deemed it no longer advisable to maintain a separate congregation there and the property was therefore sold, but arrangements were happily made whereby the congregation was cared for with the other congregations of the Collegiate Churches.

Pastors in Charge

| | |
|------------------------------|-----------|
| KENNETH F. JUNOR | 1895-1898 |
| JOHN H. ELLIOTT | 1898-1904 |
| ROBERT W. COURTNEY | 1904-1918 |
| SUPPLIES | 1919- |

SUNSHINE CHAPEL, 550 West Fortieth Street

This work was begun at Eleventh Avenue and 38th Street in May, 1896, and its support was assumed by the congregation worshipping in the Collegiate Church at Fifth Avenue and Twenty-ninth Street. In 1906 a new building was erected at 550 West Fortieth Street and the Mission was incorporated under the laws of the State of New York. The Collegiate Consistory exercises only a spiritual care and oversight of the congregation.

Pastors in Charge

| | |
|---------------------------------|-----------|
| ARCHIBALD H. BRADSHAW | 1899-1903 |
| HENRY W. MURPHY | 1904- |

FAITH MISSION, 239 West Sixty-ninth Street

This work was inaugurated by the congregation worshipping in the Church at Fifth Avenue and Forty-eighth Street, on Easter Day, 1903, occupy-

ing the premises at the corner of West End Avenue and Sixty-first Street, then known as the Eleventh Avenue Mission. The work was subsequently carried on at 241 West Sixtieth Street and later at 320 West Sixty-ninth Street. The support of this work has been borne by the congregation worshipping in the Fifth Avenue and Forty-eighth Street Church. The Collegiate Consistory exercises only a spiritual care and oversight of the congregation.

Pastors in Charge

| | |
|-----------------------------|-----------|
| WINFRED R. ACKERT | 1903-1914 |
| JOHN A. DE BOER | 1914-1917 |
| WINFRED R. ACKERT | 1918-1921 |
| THOMAS H. JOHNSON | 1921- |

Besides the Churches and Chapels the Collegiate Consistory maintains a Day School and the famous Noonday Meeting known as the Fulton Street Prayer Meeting.

Notes on the same follow :

THE COLLEGIATE SCHOOL

The Collegiate Church has always maintained a day school in connection with their Church. The connection of the school with the Church was characteristic of the early Reformed Churches and the school stands for a great and important idea, the idea that education and religion can never be dissociated.

The first school master was Adam Roelants (or Roelantsen) (1633-1639) and hence the school is now the oldest educational institution in existence in America.

For two hundred and fifty-four years the school was known as the parochial or church school, but in 1887 the school was reorganized under the name of "The Collegiate Grammar School."

The school was first held in Fort Amsterdam, and after several changes was removed to Garden Street, where it remained for three-quarters of a century. Then it was transferred to Duane Street, to Elm Street, at the corner of Canal, to the basement of the Church, corner of Broome and Greene Streets, and elsewhere, until, in 1847, it secured a building of its own at 183 West 4th Street, where it remained until 1861, when it was removed to 160 West 29th Street.

Upon its reorganization in 1887, it was opened at 348 West 74th Street. After a lapse of two years it was located at 242 West 74th Street and when the West End Church was erected at 77th Street and West End Avenue in 1892, a commodious building was erected for its use immediately adjoining the Church edifice.

THE FULTON STREET PRAYER MEETING

This meeting mentioned above is a daily prayer meeting at the noon hour, having been begun September 23rd, 1857, by Mr. Jeremiah C. Lanphier. "This first one of these meetings at the noon hour was remarkable in its character and still more in its results, for while there were at the time when it began, manifestations of the special presence of the Holy Spirit of God in

various Churches in this city, and doubtless elsewhere also, yet at this meeting seems to have been the place where commenced the general work of Grace, irrespective of particular denominations, that general work which spread so rapidly over all parts of this country and even crossed the sea to the Old World", and thus constituted what is generally known as the Revival of 1857 and 1858.

Its opportunities and privileges have ever been open to all friends of Christ of whatever name. The expenses incident to the maintenance of these services have always been borne by the Collegiate Church.

Superintendents

| | | |
|----------------------|-----------|-----------|
| JEREMIAH C. LANPHIER | | 1857-1893 |
| CHAS. F. CUTTER | | 1893-1902 |
| F. H. JACOBS | | 1902-1910 |
| GEO H. DOWKONTT | | 1911- |

THE CHURCH LIBRARY

MISS MARGARET ELMER COE, *Curator*

The Church Library is kept in a room set apart for it in the Church of St. Nicholas, at Fifth Avenue and Forty-eighth Street. It consists at present of upward of thirteen hundred and fifty volumes and about five hundred pamphlets. It is designed as a reference library for the use of the ministers, and as a place for the deposit and safekeeping of books, pamphlets and manuscripts relating to the early history of the Church and of the city. The Consistory are glad to receive and care for any material of this kind which may be entrusted to them, and there is, perhaps, no more suitable place for its preservation than the library of this historic Church.

On November 5, 1925, the Consistory having been impressed with the important possibilities of this library and animated with a desire to extend its usefulness adopted the following resolution:

"Resolved, That a committee be appointed consisting of five members of the Consistory, one member from each Church, their duties being to exercise a general oversight of the Church Library and to add thereto from time to time, as appropriations may be made therefor by the Consistory, and to recommend to the Consistory from time to time the appointment of a Curator who would be willing to undertake the task of special supervision.

The President appointed as such Committee: Messrs. Brower, Hyde, Van Steenberghe, Reed and Noble."

The committee subsequently reported the name of Miss Margaret Elmer Coe, the eldest daughter of our late Senior Minister, the Rev. Edward B. Coe, as being a suitable person to act as Curator.

The appointment was confirmed and Miss Coe entered upon her duties February 1st, 1926.

Report of the Curator, 1926

The library is catalogued according to the Dewey Decimal Classification System, which is used in the New York Public Library. There are sixteen single book-cases in the room, starting with Case 1, next to the door. On the lowest shelf of Case 6 are several Bibles of folio size, too large for the regulation shelf. The books selected to be shown at the time of the Hudson-Fulton Exhibit are collected together, and include the most valuable book in the library, the Old Testament in Dutch, of 1477. In Cases 15 and 16, on the

five lower shelves, is a special collection of books relating to the Collegiate Church.

Among the volumes of chief interest in the library may be mentioned the following:

- The Works of John Cocceius, in Latin, with portrait, 1701.
The Works of St. Bernard of Clairvaux, in Latin, 1576.
"Breeches Bible" Gen. 3, 7. ("They made themselves breeches.")
With English royal coat-of-arms stamped on cover, 1615.
"Treacle Bible" Jer. 8, 22. ("Is there no treacle in Gilead?")
Dutch Bible, with maps and metal medallion inset in cover, Amsterdam, 1682.
Sermons of Master John Calvin upon the booke of Job. Dedicated
"To the Right Honorable and His Special Good Lord, Robert
Erle of Leycester", 1574.
The English Hexapla, six important English translations of the New
Testament: Wiclif, Tyndale, Cranmer, Genevan, Anglo-Rhem-
ish, Authorized.
Heidelberg Catechism, a photographic reproduction of the original
manuscript.
Autores Historiae Ecclesiasticae, in Latin, 1544.
L'Enfant's Council of Constance, "illustrated with several Curious
Copper Plates."
John Hales' History of the Council of Dort, in Latin, with portrait,
1724.
History of the Council of Trent, by Polano, "whereunto is Added
the Life of the Learned Author", 1766.
Leyden Documents, relating to the Pilgrim Fathers. Permission to
reside at Leyden, etc. Facsimile transcripts of the original
manuscripts.
Historic Churches of America, an art work, with numerous etchings.
The Characters of La Bruyère, a copy presented to Dr. Archibald
Laidlie, 1700.
Dutch Musical Psalm Book. Taken from the tower of the North
Dutch Church.
Erasmus, The Praise of Folly, with illustrations by Holbein.
Pictures of Old New York. Views of New Amsterdam and old
New York.
Manhattan in 1628. The Autograph Letter of Jonas Michaëlius, in
facsimile and translation.
De Gekruicigde Christus. The first sermon preached by Lambertus
De Ronde in the church in New York. Prefixed are some com-
mendatory verses by Rev. G. Du Bois, 1751.
The Psalms of David With the Ten Commandments, Creed, Lord's
Prayer, Etc., In Metre. Also the Catechism, Confession of
Faith, Liturgy, Etc. Translated from the Dutch for the use
of the Reformed Protestant Dutch Church of the City of New
York. New York: Printed by James Parker, at the New Print-
ing Office in Beaver Street. MDCCLXVII. This book is very
rare. It was published by the Consistory for use in the North
Church at Fulton and William Streets, which was built for Eng-
lish preaching and opened in 1769. The book is a memorial of
the Great Transition which the community made from the tongue
of Grotius and William the Silent to that of Milton and Hooker.
There has been purchased for the library "An Outline of Chris-
tianity", Dodd & Mead.
Vol. I: The Birth of Christianity.
Vol. II: The Builders of the Church.
Vol. III: The Rise of the Modern Churches.
Vol. IV: Christianity and Modern Thought.
Vol. V: Christianity Today and Tomorrow.

MARGARET ELMER COE, *Curator*.

THE YEAR BOOK

Since the year 1880 the Consistory has issued every year a Year Book which contains a detailed account of the work carried on throughout the several Churches and places of worship under its care, also much material of historical value.

Copies may be had on application at the office of the Collegiate Church, 113 Fulton Street.

THE SUCCESSION OF MINISTERS

1628 - 1928

| | | |
|--|-----------------------------|-----------|
| I. | JONAS MICHAËLIUS* | 1628-1631 |
| II. | EVERARDUS BOGARDUS | 1633-1647 |
| III. | JOHANNES BACKERUS | 1647-1649 |
| IV. | JOANNES MEGAPOLENSIS | 1649-1670 |
| V. | SAMUEL DRISIUS | 1652-1673 |
| VI. | SAMUEL MEGAPOLENSIS | 1664-1669 |
| VII. | WILHELMUS VAN NIEWENHUYSEN | 1671-1682 |
| VIII. | HENRICUS SELVINS | 1682-1701 |
| IX. | GAULTERUS DU BOIS | 1699-1751 |
| X. | HENRICUS BOEL | 1713-1754 |
| XI. | JOANNES RITZEMA | 1744-1784 |
| XII. | LAMBERTUS DE RONDE | 1751-1784 |
| XIII. | ARCHIBALD LAIDLIE | 1764-1779 |
| XIV. | JOHN HENRY LIVINGSTON | 1770-1810 |
| XV. | WILLIAM LINN | 1785-1805 |
| XVI. | GERARDUS ARENSE KUYPERS | 1789-1833 |
| XVII. | JOHN NEILSEN ABEEL | 1795-1812 |
| XVIII. | JOHN SCHUREMAN | 1809-1812 |
| XIX. | JACOB BRODHEAD | 1809-1813 |
| XX. | PHILIP MILLEDOLER | 1813-1825 |
| XXI. | JOHN KNOX | 1816-1858 |
| XXII. | PASCHAL NELSON STRONG | 1816-1825 |
| XXIII. | WILLIAM CRAIG BROWNLEE | 1826-1860 |
| XXIV. | THOMAS DE WITT | 1827-1874 |
| XXV. | THOMAS EDWARD VERMILYE | 1839-1893 |
| XXVI. | TALBOT WILSON CHAMBERS | 1849-1896 |
| XXVII. | JOSEPH TUTHILL DURYEA | 1862-1867 |
| XXVIII. | JAMES MEEKER LUDLOW | 1868-1877 |
| XXIX. | WILLIAM ORMISTON | 1870-1888 |
| XXX. | EDWARD BENTON COE | 1879-1914 |
| XXXI. | DAVID JAMES BURRELL | 1891-1926 |
| XXXII. | DONALD SAGE MACKAY | 1899-1908 |
| XXXIII. | HENRY EVERTSON COBB | 1903-.... |
| XXXIV. | JOHN GERARDUS FAGG | 1903-1917 |
| XXXV. | MALCOLM JAMES MACLEOD | 1910-.... |
| XXXVI. | IRVING HUSTED BERG | 1917-.... |
| XXXVII. | EDGAR FRANKLIN ROMIG | 1922-.... |
| XXXVIII. | DANIEL A. POLING | 1923-.... |
| <i>Assistant Ministers (Under the Charter)</i> | | |
| I. | JOHN HUTCHINS | 1892-1895 |
| II. | HENRY EVERTSON COBB | 1893-1903 |
| III. | JOHN GERARDUS FAGG | 1896-1903 |
| IV. | FERDINAND SCHUREMAN SCHENCK | 1897-1899 |
| V. | EDGAR FRANKLIN ROMIG | 1918-1922 |

*The date when Domine Michaëlius returned to Holland has hitherto been uncertain. But during the year 1910 it was discovered that in February, 1632, he reported to the Consistory (not Classis) of Amsterdam his return from New Amsterdam. He must, therefore, have left New Amsterdam in 1631, and the date is accordingly fixed.

The following is a list of the buildings erected for worship from the beginning.

(These buildings have stood for the moral and religious welfare of New York. Their walls have resounded for three centuries with the proclamation of the Gospel brought in its purest form to the Western Hemisphere. All these years have given unbroken testimony for the truth and order of God's House.)

- I. A Wooden Building on the East River, 1633.
 - II. The Stone Church in the Fort, 1642.
 - III. The First Garden Street Church, 1693.
 - IV. The Old Middle Church in Nassau Street, 1729.
 - V. The North Church, William Street, 1769.
 - VI. The Second Garden Street Church, 1807.
 - VII. The Middle Church, Lafayette Place, 1839.
 - VIII. The Fifth Avenue and Twenty-ninth Street Church, 1854.
 - IX. De Witt Chapel, 160 West Twenty-ninth Street, 1861.
 - X. Knox Memorial Chapel, 514 Ninth Avenue, 1866.
 - XI. Seventh Avenue Chapel, Seventh Avenue and Fifty-fourth Street, 1869.
 - XII. North Church Chapel, 113 Fulton Street, 1869.
 - XIII. The Fifth Avenue and Forty-eighth Street Church, 1872.
 - XIV. The New Middle Church, Second Avenue, 1892.
 - XV. The West End Avenue and Seventy-seventh Street Church, 1892.
 - XVI. The New Knox Memorial Chapel, 405-409 West Forty-first Street, 1898.
 - XVII. The Fort Washington Church, 181st Street and Fort Washington Avenue, 1909.
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The following buildings were erected by independent congregations, and title thereto subsequently acquired by the Collegiate Church:

The Ninth Street Church, 1836.

The Thirty-fourth Street Reformed Church, 1860.

The Bethany Memorial Church, First Avenue and Sixty-seventh Street, 1917.

The Consistory holds title to the Bethany Memorial Church at the south-east corner of First Avenue and Sixty-seventh Street, which is maintained as a separate ecclesiastical entity, this property having been received in 1917 from the Madison Avenue Reformed Church upon discontinuance of that organization.

In the year 1902 the Consistory purchased a plot of ground at the northwest corner of Convent Avenue and 149th Street, on which they erected a beautiful and commodious church edifice which is occupied by the Hamilton Grange Reformed Church of this city.

Noteworthy Events.

NINETEENTH AND TWENTIETH CENTURIES

Noteworthy Events.

NINETEENTH AND TWENTIETH CENTURIES

1816

THE BIRTH OF THE AMERICAN BIBLE SOCIETY

On May 8th, 1816, the Consistory room of the Garden Street Church was opened for a meeting of the clergy and laymen interested in nation building. This resulted in the formation five days later of the American Bible Society, these proceedings being heard at a ratification meeting in the City Hall on May 13th, 1816.

1822

MISSIONARY SOCIETY FORMED

The Missionary Society of the Reformed Dutch Church was formed, the parent of our present Board of Domestic Missions.

1839

THE JUBILEE OF THE AMERICAN CONSTITUTION

This was celebrated in this City on the 30th of April, 1839. The services were held in the Old Middle Dutch Church in Nassau Street, under the auspices of the New York Historical Society. Drs. Knox and De Witt were on the platform with the officers of the Society and the orator of the day, and the former opened the exercises with prayer, after which Mr. Bryant's Ode, written for the occasion, "Great were the hearts and strong the minds", was sung by the choir of the Church to the tune of Old Hundred. John Quincy Adams delivered the oration, which occupied two hours and was extremely able and appropriate. The exercises ended with a prayer by Dr. Wainwright, afterwards bishop of the Protestant Episcopal diocese. The closing words of Mr. Adams's oration contained a prophetic forecast of the proud and magnificent centennial celebration held in the year 1889. They were these:

"So may your children's children at the next return of this day of jubilee after a full century of experience, under your national Constitution, celebrate it again in the full enjoyment of all the blessings recognized by you in the commemoration of this day, and of all the blessings promised to the children of Israel upon Mount Gerizim as the reward of obedience to the law of God!"

1856

HISTORICAL DISCOURSE

Historical Discourse delivered in the North Dutch Church by the Rev. Thomas De Witt, D.D.

1857

THE FULTON STREET PRAYER MEETING

This meeting was established on September 23, 1857, by the late Jeremiah C. Lanphier, a consecrated layman, and was the beginning of what is generally known as the revival of 1857 and 1858. It has been continued uninterruptedly to the present day.

1861

INDUSTRIAL OR SEWING SCHOOL IN THE MIDDLE CHURCH

An Industrial or Sewing School was organized in the Middle Church, Lafayette Place and Fourth Street, on February 2nd, 1861. At that time but few of these schools existed.

The object of the school was to instruct the children of the neighborhood in sewing and to exert a Christian influence upon them and the families they represented.

The School has had a very prosperous career and is still in existence. Many ladies prominent in New York have been connected with its management.

1871

DISCONTINUANCE OF THE SYSTEM OF ROTATION

This year marked the discontinuance in the Collegiate Church of the system of rotation by the Ministers in their service in the several churches.

1878

QUARTER-MILLENIAL ANNIVERSARY OF THE COLLEGIATE CHURCH CELEBRATED NOVEMBER 21ST, 1878

This event was celebrated in the Church at Fifth Avenue and Twenty-ninth Street on November 21st, 1878, under the direction of a Committee of the Consistory, the members of which were Theophilus A. Brouwer, James Anderson, M.D., and Henry Van Arsdale, M.D.

The interior of the Church was profusely decorated and the music was under the direction of Dr. Austen Pearce and Mr. W. E. Beames, rendered by several combined choirs numbering over seventy trained voices, aided by the organ and appropriate brass instruments. Seats were reserved on the right hand of the pulpit for the Elders, Consistory and Great Consistory, and on the left for the Deacons in office and Deacons of the Great Consistory. The officiating ministers occupied seats behind the pulpit. They were followed from the vestry by Mayor Ely, Consul-General Burlag of the Netherlands, President De Peyster of the New York Historical Society, President Monroe of the Y. M. C. A., Hon. John Jay, William E. Dodge and other well known residents of New York. Many members of the St. Nicholas and other Historical Societies were present and an unusually large number of clergymen, both of the Dutch Reformed Church and of all the other evangelical communions, occupied seats which had been reserved for them.

The celebration comprised two services, one in the afternoon and the other in the evening. The Rev. Wm. Ormiston, D.D., presided at the afternoon service and a historical discourse was delivered by the Rev. Thomas E. Vermilye, D.D. Others participating in the service were the Rev. Wm. H. Campbell, D.D., President of Rutgers College; the Rev. Mancius S. Hutton, D.D., and the Rev. Samuel M. Woodbridge, D.D., of the Theological Seminary at New Brunswick, New Jersey.

The Rev. Talbot W. Chambers presided at the evening service and messages of felicitation were received from the Rev. Morgan Dix, D.D., of the Protestant Episcopal Church; the Rev. Ebenezer P. Rogers, D.D., of the

Reformed Dutch Church; the Rev. Howard Crosby, D.D., of the Presbyterian Church; the Rev. Thomas D. Anderson, D.D., of the Baptist Church; the Rev. A. H. Tiffany, D.D., of the Methodist Episcopal Church, and the Rev. Richard Storrs, D.D., of the Congregational Church.

1889

THE CENTENNIAL OF THE INAUGURATION OF THE FIRST PRESIDENT
OF THE UNITED STATES

Tuesday, the 30th of April, 1889, being the one hundredth anniversary of the inauguration of George Washington as first President of the United States, it was recommended by the Committee in charge of the arrangements that, besides the various celebrations under the control of the civil authorities, brief religious services of praise and thanksgiving should be held in the different churches in the city at nine o'clock on the morning of that day—the same hour in which religious services were held on April 30, 1789.

The Consistory of the Collegiate Church, the oldest ecclesiastical organization in the country, promptly and heartily responded to the recommendation. The national colors were displayed in front of all the church buildings under their control, and bells were rung at sunrise, noon and sunset. Public services were held at nine o'clock in the Church at Fifth Avenue and Twenty-ninth Street under the direction of the senior acting-minister, the Rev. Talbot W. Chambers, D.D., LL.D., with the aid of all the other ministers connected with the corporation. A considerable congregation was collected, and the prescribed services were rendered in a very gratifying way. The order was as follows:

THE INVOCATION AND LORD'S PRAYER.

THE SALUTATION.

THE PSALTER, Psalm ciii, read responsively, the people standing, after which
was sung the

GLORIA PATRI.

LESSON FROM THE OLD TESTAMENT, Ps. xlv, 1-8 (Revised Version).

GLORIA IN EXCELSIS.

LESSON FROM THE NEW TESTAMENT, Luke, i, 68-79.

HYMN, No. 931, "God bless our native land", sung standing, to the tune
"America", after which the people repeated with the Minister, the

APOSTLES' CREED.

PRAYER.

ADDRESS.

HYMN, No. 935, "Christ by heavenly hosts adored", sung standing, to the
tune "St. George's Chapel."

PRAYER.

DOXOLOGY and BENEDICTION.

The Invocation and Lord's Prayer were offered by the presiding minister, who also made the address and pronounced the Salutation and Benediction. The Psalter was read by the Rev. Kenneth F. Junor, M.D.; the Old Testa-

ment Lesson by Rev. Benjamin E. Dickhaut, : and that from the New Testament by Rev. William Vaughan. The Creed was said, the Hymns announced and the Prayer offered by Rev. Edward B. Coe, D.D.

In connection with the Centennial the Consistory furnished to the Committee for exhibition amongst other relics and memorials of the period, the portrait of the Rev. William Linn, D.D., who was appointed May 1, 1789, the first chaplain of the House of Representatives.

1896

BI-CENTENARY OF THE CHARTER

The Reformed Protestant Dutch Church of the City of New York, now commonly known as the Collegiate Church, organized in 1628, was incorporated by a royal charter, which was granted by William III, and was signed by Governor Benjamin Fletcher, on the 11th day of May, 1696. As this was the first charter bestowed on any church in this country, the two-hundredth anniversary of its issue seemed to the Consistory deserving of suitable commemoration. A public service was accordingly held in the church at Fifth Avenue and Forty-eighth Street, on the 11th day of May, 1896, at which a historical statement in reference to the charter was made by the Rev. Dr. Coe, who presided, and a representative of each of those churches which were established here when the charter was granted was present, and delivered an address. The Rev. Henry M. Baird, D.D., LL.D., Professor in the New York University, spoke for the Huguenot Church; the Rev. Junius B. Remensnyder, D.D., Pastor of St. James' Lutheran Church of this city, for the Lutheran Church, and the Rev. Charles C. Tiffany, D.D., Archdeacon of the Diocese of New York, for the Protestant Episcopal Church. To their words of greeting, congratulation and historical reminiscence, the Rev. Dr. Burrell made, in the name of the Collegiate Church, a felicitous response. A large audience was present, including representatives of public institutions, of historical and other societies, and of the government of the city, as well as of the clergy of all denominations. The church was elaborately decorated with banners representing the coats-of-arms of the several provinces of the Netherlands, and with the flags of the United States, Great Britain and Holland, and the pulpit was adorned with plants and flowers. A large photograph representing the first and last lines of the charter, with the signature of the Governor, and the seal of the province, was placed in the view of the audience, and the great seal was also reproduced upon the programme. The addresses were afterward printed by the Consistory, together with the order of service, and a letter from the Rev. Morgan Dix, S.T.D., D.C.L., Rector of Trinity Church. The pamphlet also contained a transcript of the charter.

1903

TWO HUNDRED AND FIFTIETH ANNIVERSARY OF THE CITY OF NEW YORK *Being Also the Two Hundred and Seventy-fifth Anniversary of the Organization of the Collegiate Church*

In view of the fact that the year A. D. 1903 completed the two hundred and fiftieth year since the City of New York, as New Amsterdam, was

incorporated with municipal privileges, and that the year also marked the completion by the Collegiate Church of two hundred and seventy-five years of continuous Church life, the Consistory, moved with the deepest gratitude to Almighty God for His protecting care and for the many blessings vouchsafed to the City and the Church, requested the Ministers in charge of the several congregations of the Collegiate Church to make special acknowledgment thereof in the public services of worship on Sunday, May 24th, and to invoke the continuance of the Divine blessing upon the Municipality and the Church. The request of the Consistory was complied with, sermons appropriate to the occasion were preached, the national colors were displayed on the Churches during the week commencing May 24th in accordance with the proclamation of the Mayor in reference to the celebration of the quarter millennial of the City, and the bells were rung at suitable intervals on Tuesday, May 26th, the day of the celebration of the City's Anniversary, at the City Hall, under the direction of the civic authorities.

A special committee of the Consistory, appointed for the purpose, prepared a minute in commemoration of the occasion, which, on June 4th, was reported to the Consistory, adopted, and ordered to be entered upon the record, as follows:

TO THE CONSISTORY OF THE (COLLEGIATE) REFORMED PROTESTANT
DUTCH CHURCH OF THE CITY OF NEW YORK:

The undersigned, the Committee appointed by the Consistory, May 7, 1903, to prepare a Minute for entry upon its records, commemorative of the fact that the present year of our Lord completes the two hundred and fiftieth year since the City of New York, as New Amsterdam, was incorporated with municipal privileges, the anniversary of which event is soon to be celebrated under the direction of the civic authorities; and further, this year also marking the completion by this Ancient Church of two hundred and seventy-five years of continuous Church life, its succession of Ministers, Elders and Deacons having been unbroken since its organization A. D. 1628, its history being therefore contemporaneous with that of the City from its foundation; do report the following

MINUTE:

The year of our Lord 1903 marks the two hundred and fiftieth anniversary of the incorporation of the trading town of New Amsterdam into a City with its burgomaster and complement of city officers. It marks, also, the two hundred and seventy-fifth anniversary of the organization of the Reformed Protestant Dutch Church on the Island of Manhattan.

As a Church whose life has been contemporaneous with that of the City from the beginning, we record with peculiar pleasure our profound satisfaction and gratitude at the marvelous growth of the metropolis, until it stands to-day the first city on the American continent, the pre-eminent commercial, financial, religious and charitable centre of the Western Hemisphere.

The welfare of the City and the Church were both prominent to the mind of the First Governor of the Province of New Amsterdam, Peter Minuit, who was also the first Elder in the Reformed Protestant Dutch Church, a man of unblemished reputation and zealous in all good works.

For seventy years the Dutch Church was the dominant Church on this island, in 1695 exceeding all other denominations together, in the strength of its constituency, by upwards of one hundred families.

The devise of land to the Church by Cornelius Steenwyck late in the seventeenth century, and that by John Harpending, early in the eighteenth century, were among the early evidences of profound personal interest in the future moral and spiritual welfare of the City. That solicitude for the highest good of the City has been constant and vital in the Church throughout the years.

The Church of the horse-mill has, in the course of time, been succeeded by twelve Church edifices, most of them large and imposing structures. Throughout her long history the Church has been greatly blessed in her Ministry. Not a few of her Ministers have been men of great character and learning, wielding a wide and mighty influence. Men of vision and influence and consecration have served in her Consistory. Generation after generation of devout worshippers in large numbers have filled her pews. She has ministered to the lofty and the lowly, to the well-circumstanced and the humbly-circumstanced. She maintains to-day seven houses of worship with a large ministerial staff, and has a communicant roll of upwards of three thousand, a Sunday-school enrollment of over four thousand. Who can measure the influence, direct and indirect of such a Church upon the morals, the peace and the prosperity of the community?

The Church and the City have gone through many vicissitudes. In the dark days of the American Revolution, ministers and members suffered together; congregations were scattered and sanctuaries of worship were desecrated and despoiled. The Civil War brought its cup of woe. Great financial crises have cast their shadows. Inventions of all kinds have revolutionized the business and life of the City. And the great changes in secular things have often suggested radical changes in things sacred. But none of these things have moved this Ancient Church. She has maintained her integrity throughout all, and in doctrine, order and life stands to-day essentially where she did in the latter half of the seventeenth century. Generations, governments, revolutions, have come and gone, but this Historic Church still holds her ground, vigorous, and with her face toward the morning.

Shall not the inspiring history of the past, shall not the immeasurable spiritual needs of the motley multitudinous population of the City to-day, gird us to sustained and consecrated endeavor for the days to come?

Let us seek to enthrone Jesus Christ, King of our homes, King of our trade, King of our literature, King of every province of our civic life; and so make our City a very City of God, an approximation to "The City which hath foundations, whose builder and maker is God."

(Signed) JOHN GERARDUS FAGG,
CHAS. H. WOODRUFF,
WM. L. BROWER.

New York, May 21, 1903.

1904

CHURCHES OPEN ON WEEK DAYS FOR REST, MEDITATION AND PRAYER

Since June, 1904, the Middle Church has been kept open every day from nine to five o'clock so as to afford any person who might be religiously and devoutly disposed opportunity for rest, meditation and prayer. This custom originated immediately after the accident to the Steamboat "General Slocum" in June, 1904, and it is the first of the Collegiate Church edifices in which this beneficent custom has been inaugurated. Nearly two thousand persons every year avail themselves of this privilege. Almost without exception,

these persons are devout, reverent and worshipful; many engage in prayer; some employ themselves in reading in the Holy Scriptures or the Liturgies and Psalters.

It is the belief, therefore, that an untold amount of good is done in arousing sacred impulses, in fortifying others in the ancient faith and by the silent proclamation of eternal verities to those who enter the church and to a great multitude without who see its open gates and doors and pass by.

1904

FIFTIETH ANNIVERSARY OF THE DEDICATION OF THE CHURCH, CORNER FIFTH AVENUE AND TWENTY-NINTH STREET

October 11th, 1904, marked the completion of fifty years since the dedication of the church edifice, corner of Fifth Avenue and Twenty-ninth Street, as a place for public worship; and on Sunday, October 9th, the event was suitably commemorated at the usual morning service. Dr. Burrell preached a sermon appropriate to the occasion from the text: "And God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there an altar unto God." Genesis xxxv. i.

Tributes to the memory of several of the former members of the congregation, in the form of floral decorations, adorned the pulpit. A solid brass vase for flowers was given by Elder John S. Bussing, bearing the following inscriptions:

"PRESENTED BY
JOHN S. BUSSING,
OCTOBER 11, 1904."

"THE COLLEGIATE CHURCH AT 5TH AVE. AND 29TH ST. WAS
DEDICATED OCT. 11, 1854."

A brief historical sketch with illustrations was distributed; the demand for this brochure required an extra edition, which was distributed the following Sunday with printed copies of Dr. Burrell's sermon.

1906

NAMES OF THE COLLEGIATE CHURCH EDIFICES

The several edifices of the Collegiate Church have commonly been designated according to their location. From 1626 to 1633 services were held in the loft of a horse-mill, near the corner of the present William and Beaver Streets. The first church building, erected in 1633, was a plain wooden structure, situated on the East River, in what is now Broad Street, between Bridge and Pearl Streets. The Stone Church in the Fort was built in 1642, and was sometimes popularly called the Church of St. Nicholas, after the traditional patron saint of Holland. The third church building erected by the Consistory (in 1693) was called from the street on which it stood the Garden Street Church. The edifice at Nassau and Liberty Streets, which was built in 1729 and first leased (in 1844), and afterward sold to the United States Government, was long known as the Middle Church. It bore this name, however, only after the erection of the North Church at Fulton and William Streets in 1769. On the completion of the church at Fifth

Avenue and Twenty-ninth Street in 1854, this designation was given to the edifice at Lafayette Place and Fourth Street, from which it was continued to that at Second Avenue and Seventh Street. The church at Fifth Avenue and Twenty-ninth Street has for several years past been popularly known as the Marble Church, but the buildings at Fifth Avenue and Forty-eighth Street and at West End Avenue and Seventy-seventh Street have had no distinctive names.

At the meeting of the Consistory, held in April, 1906, it was formally resolved that our several churches be hereafter designated as follows:

The Church at Second Avenue and Seventh Street as The Middle Collegiate Church;

The Church at Fifth Avenue and Twenty-ninth Street as The Marble Collegiate Church;

The Church at Fifth Avenue and Forty-eighth Street as The Collegiate Church of St. Nicholas;

The Church at West End Avenue and Seventy-seventh Street as The West End Collegiate Church.

1907

THE COLLEGIATE CHURCH EXHIBIT AT THE JAMESTOWN EXPOSITION

In the spring of 1907, at the suggestion of the Rev. E. T. Wellford, Newport News, Virginia, who was interested in securing exhibits for the Jamestown Exposition of 1907 from the several denominations of churches comprising the Alliance of Reformed Churches, the Consistory of the Collegiate Church indicated its purpose of sending thither such historical material pertaining to its Church as was available. The matter was placed in the hands of a special committee, consisting of Rev. Dr. Coe, Senior Minister, Chairman; Messrs. Bussing and Brower, Elders; and Mr. Van Steenberg, Deacon. In June the exhibit was sent to Jamestown. Through the courtesy of the Rev. E. T. Wellford, Chairman, and the Rev. J. B. Waller, Curator, the exhibit was set up in the building erected especially for these denominational exhibits. The committee regarded the matter of installation of their exhibit at Jamestown, and the removal of the same at the close of the Exposition, of sufficient importance to require special service, and this was admirably performed by the Rev. Edw. G. W. Meury, Pastor in charge of our Knox Memorial Chapel. From accounts received the exhibit seemed to excel in interest all others.

With this exhibit there was also shown five framed pieces prepared by the Women's Executive Committee of the Board of Domestic Missions, illustrating by photographs, pamphlets and specimens, their general work; their mission to the American Indians, including the Mohonk Lodge Industry, and to the Mountain Whites.

Our Theological Seminary at New Brunswick, N. J., displayed a collection of photographs of the Seminary buildings; also charts representing the missionary and educational work of the denomination in foreign countries, together with a photograph of the Arcot Mission and books by Drs. Chamberlain and Scudder.

THE HUDSON-FULTON CELEBRATION

From September 25 to October 9, 1909, the State of New York, under the auspices of the Hudson-Fulton Celebration Commission, commemorated, with appropriate exercises, the three hundredth anniversary of the discovery of the Hudson River by Henry (Hendrick) Hudson in 1609, and the one hundredth anniversary of the successful inauguration of steam navigation upon the same river by Robert Fulton in 1807.

The Commission recognized the peculiar relation of the Collegiate Church to the celebration as the church of the first settlers of Manhattan Island, and the Senior Minister, the Rev. Dr. Coe, was appointed by the Mayor a member of the Commission, as well as other officers of the Church.

The celebration of the events in the City of New York extended over a whole week, beginning on Saturday, September 25, and ending on Saturday evening, October 2.

The Consistory, having this celebration in view, appointed, on May 7, 1908, a committee of five persons to report what action should be taken. The following persons constituted this committee: The Senior Minister (Rev. Dr. Coe), Messrs. Brower, Youngman, Van Steenberg and Montgomery.

The committee reported with its final recommendation at a meeting of the Consistory, held on June 16, 1909, and that body, having adopted its report, the committee caused the several churches to be decorated for the week—September 25-October 2—with Dutch and American flags, and with orange, white and blue drapery, these being the colors of Holland under which Hudson sailed in 1609. The committee also directed that a reproduction of the emblem of the Dutch Reformed Church (coat of arms), painted on metal, ten feet high, be placed on each edifice, to be illuminated at night by electric lamps.

Religious services were arranged to be held morning and evening in all the Collegiate churches on Sunday, September 26, and specially engraved invitations to these services were sent to the officers and members of the Hudson-Fulton Commission and to the guests of the Commission, numbering, together, nearly one thousand persons. A large number accepted, among them being the Vice-President of the United States, the Governor of the State of New York, accompanied by his staff, many representatives of foreign nations and numerous citizens of prominence.

The Rev. Dr. Fagg conducted these services in the Middle Church; the Rev. Dr. Burrell in the Marble Church; the Rev. Dr. Coe in the Church of St. Nicholas, where a historical sermon was preached by Dr. William Elliott Griffiths; and the Rev. Dr. Cobb in the West End Church. In all the churches elaborate musical service was provided.

The committee also arranged an exhibit, which was shown in the chapel of the Church of St. Nicholas, Fifth Avenue and 48th Street, and was open every day from September 27 to October 2. This attracted a great deal of attention, and nearly a thousand persons visited it during the six days of its existence.

The several objects exhibited were fully described in the Collegiate Church Year Book of 1910. The importance of the exhibition was greatly enhanced by the fact that it was installed in the Consistory room of the

Church which is encircled by portraits of the long succession of ministers and also by the fact that the belfry of the Church contains the famous bell which was cast in 1731.

1914

NEW YORK TERCENTENARY OF THE BEGINNING OF COMMERCE

The three hundredth anniversary of the beginning of commerce in the United States was commemorated in New York during the year 1914 with appropriate exercises, the same being in charge of the New York Commercial Tercentenary Commission. A special program was prepared beginning Saturday, October 24th, and ending Saturday, November 21st.

On Sunday, October 25th, a religious observance was held in the Hippodrome which represented the Protestant, Jewish and Roman Catholic Churches. The Commission recognized the peculiar relation of the Collegiate Church to the celebration, as the church of the first settlers of Manhattan Island, and the Senior Minister, the Rev. David James Burrell, D.D., was appointed chairman of the meeting at the Hippodrome.

The several Collegiate Churches were decorated for the week beginning October 25th with Dutch and American flags and with orange, white and blue draperies, these being the colors adopted by the Commission, and the colors of Holland under which Hendrick Hudson sailed in 1609. Appropriate services were held in all of the churches on Sunday, October 25th, and the emblem of the Dutch Reformed Church (coat-of-arms) painted on metal 10 feet high was exhibited on the edifice of the St. Nicholas Collegiate Church, Fifth Avenue and 48th Street, which was illuminated at night by electric lamps.

An interesting article on the celebration, written by Mary Kendall Hyde, is reprinted below, it having appeared in the *Christian Herald* of November 11th, 1914, and an article on the subject appearing in the *Christian Intelligencer* of October 28th, 1914, is also given.

From The Christian Herald, November 11th, 1914

AMERICAN COMMERCE 300 YEARS OLD

The year 1914 is the tercentenary of the beginning of the regularly chartered commerce of the United States. In that year the States General of the Netherlands granted two charters for the exploration and trading development of New Amsterdam. A general charter, based on certain conditions, was granted on March 27th, 1614, and on the following October 11th an exclusive privilege of trade was granted to the little settlement at the mouth of the Hudson River.

To arrange for the suitable observance of the completion of three centuries of American commerce, the late Mayor Gaynor in 1912 appointed a citizens' committee—subsequently enlarged and incorporated by a special act of Legislature as the New York Commercial Tercentenary Commission.

The celebration began March 27th, 1914, with exercises at Fort Wadsworth, Staten Island, including the enactment of a scene representing the beginning of trade with the Indians, in which the parts were taken by the New York State Indians and descendants of old Dutch families.

An official medal commemorating the tercentenary was struck and exam-

ples in silver were presented to President Wilson and Mayor Mitchel of New York.

During the summer local festivals were held in athletic fields and city playgrounds, with historical tableaux, folk dances and songs of all nations, rendered by school children, concluding with an elaborate pageant in Central Park on August 29th.

Then the depression caused by the European War temporarily halted events. The question was raised as to the propriety of conducting anything in the way of a jubilant affair, when humanity across seas was so plunged in sorrow. After full consideration, however, the opinion prevailed that, even disregarding the historical value of the original plan, the present situation afforded a splendid opportunity to raise the tone of things as regarding mercantile and civic interests. Robert Grier Cooke, president of the Fifth Avenue Association, voiced the general opinion when he said: "It seems especially desirable, under present conditions, that hearty support should be given to this movement in order to encourage a more optimistic sentiment throughout the city and other localities."

Plans were resumed, resulting in a program to last continuously from October 25th to November 21st. Although the celebration was initiated by representatives of leading merchants, manufacturers and commercial exchanges, with the distinct idea of emphasizing the commercial and industrial aspects of American life, the committee recognized the broader view to be taken, and planned not to deal exclusively with the material side of commerce. Recognizing the fact that a strong and active national commerce and a vigorous national industry stimulate art, science and literature, and that these in turn react upon the commercial and industrial life, intellectual and historical sides of the anniversary have been duly regarded and featured.

The program has been most comprehensive in character, including music festivals in high schools and colleges, exhibits in libraries and museums, a night automobile pageant and a commercial pageant also at night, with a parade of symbolic floats, illustrating history, education, commerce, industry and patriotism, including the floats that appeared in the Star-Spangled Banner celebration in Baltimore. Buildings along the route were decorated in the colors adopted for the tercentenary, orange, blue and white.

The concluding event is a commercial exhibit on an extended scale in the Grand Central Palace, from November 7th to 21st, representing old and modern New York, with displays by merchants and manufacturers, showing the development of commerce and industry, not only in the city and State, but throughout the country at large.

"It has been the intention of the committee", says the secretary, Dr. Edward Hagaman Hall, "to demonstrate the connection between commerce and all phases of human activities. Commerce is not a thing apart from intellectual and spiritual advancement. We cannot have progress without divine guidance."

As a matter of fact, however, as the date of the tercentenary in October drew near, it was discovered that no arrangements had been made for any religious observance. Decided enthusiasm was manifested when the propriety was emphasized of starting the celebration with an acknowledgment to God for the progress of our country, especially as the nation was founded on principles of religious liberty and as the early Dutch settlers of New York

had immediately recognized God in the movement which brought them to this land. A sum of \$1,250 was raised at once, various committees relinquishing portions of their appropriations for the new Committee on Religious Exercises. This committee was composed of thirty-one members, representing at least nine denominations. Every minister in the city was invited to preach on Sunday, October 25th, on some topic concerning the religious history of New York City and the plan was followed almost unanimously by Protestants, Catholics and Jews. At the Collegiate Church of St. Nicholas the Dutch flag was displayed with the coat-of-arms of the Reformed Church in America. The old Hollanders did nothing without religion, and the first religious organization in New Amsterdam was the Collegiate Church. For forty years it was the only church. The first services were held in an upper room over a mill, where the colonists' grain was ground. The old church bell cast in Amsterdam now hangs in the bell tower of St. Nicholas' Church and still calls the worshipers to service every Sunday.

On the afternoon of Sunday, October 25th, an audience of 7,000 assembled in the Hippodrome, while nearly as many more were turned away. "For the first time in the history of New York", says Rev. Dr. Christian F. Reisner, secretary of the committee, "members of the Protestant, Roman Catholic and Jewish faiths met on a Sunday to unite in a common religious service. This I consider as the best sign of promise in the history of the city."

John D. Crimmins, a distinguished member of the Roman Catholic Church, called the meeting to order and introduced as chairman Rev. Dr. David J. Burrell, pastor of the church which succeeded the first one organized in 1626. After the singing of "America" by the vast audience, led by the Police Band and a chorus of 1,200 singers, Rev. H. Pereira Mendes, D.D., rabbi of Sheareth Israel Synagogue, the oldest synagogue in the city, in musical vibrant tones gave a remarkable reading of selected texts from the Old Testament. It required but little imagination to fancy the venerable rabbi one of the ancient prophets, as he cried out, "The Lord shall judge among the many peoples and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4; Micah. 4:3.) "Have we not all one Father? Hath not one God created us?" (Mal. 2:10.)

Rev. Dr. S. Parkes Cadman made an address on "God's Hand in New York's History", in which he reviewed the early religious history of Manhattan, particularly connecting it up with the present, and gave his interpretation of what particular good each creed had contributed. "The perfection of unity is based on variety", he said: "there's no credit in being united with some one who thinks just as you do. We waive nothing individual or dear, as we find ourselves today with one heart in one place, giving glory to God. The greatest moment in the life of a city is when it becomes conscious that all we have and are must be in the grasp of a good God."

Mayor Mitchel in his speech said: "It is particularly fitting at this time, when the medieval spirit of barbarism is abroad among the nations of Europe and when the greatest demands are made upon our ethical resources, that we should get together on this three hundredth anniversary of the beginning of our commercial greatness and emphasize the fact that progress and civilization both rest upon an ethical foundation. It is proper that the churches

should come together as a part of this tercentenary celebration and remind us that, however great our commerce, however extensive our trade, however splendid our prosperity, however mighty our physical resources, the civilization which we boast, to endure and to achieve its end—the happiness and well-being of all—must rest upon ethical foundations and a moral purpose. This meeting of the representatives of virtually all the religious forces of the community means that the churches are coming to feel more deeply than ever that they have a great part to play in the upbuilding of those things which in the deepest sense constitute the city's life."

MARY KENDALL HYDE.

From The Christian Intelligencer, October 28th, 1914

A unique religious service was held in this city last Sunday afternoon. It was attended by 6,500 people of all religious faiths. Jew, Protestant and Catholic sat side by side in the throng. The meeting was part of the Tercentenary of New York City. Elaborate celebrations covering a period of nearly four weeks have been planned and it was eminently proper that public recognition should be made of the blessing of God in the life of this metropolis. This was done with a new sense of the divine goodness, for the spectacle of Europe aflame with war has already had a chastening effect upon our country. Men are realizing more and more how much we all owe to God for the ideals and institutions which have brought such rich blessings. It is more generally appreciated now than before the war that the life of individuals and nations is in favor of the Almighty and that in keeping God's commandments there is great reward. This new realization of the basic principles of true life made this great union religious service a fervent expression of the gratitude which men of all religious faiths in this city feel toward God, whose bounty has crowned the years of this city's history. Mayor Mitchel struck the keynote of the meeting when he said: "In this great city of ours, devoted to peace and progress under civilization, it is particularly fitting at this time, when the medieval spirit of barbarism is abroad among the nations of Europe and when the greatest demands are made upon our ethical resources, that we should get together on this three hundredth anniversary of the beginning of our commercial greatness and emphasize the fact that progress and civilization both rest upon an ethical foundation and that they must be inspired by idealism if they are to endure." We can but hope that this religious service will impress upon the strangely mixed population of this metropolis the conviction expressed in the words of the Psalmist, which we change just a little, "Blessed is the city whose God is the Lord."

1919

FREE PEWS

Action was taken by the Consistory on March 6th, 1919, authorizing the discontinuance of the custom of charging rent or ground rent for pews in the Marble Collegiate Church.

The Marble Church is the only one of the churches in the Collegiate connection in which any of the pews are owned, and for which the owners pay ground rents in accordance with the old custom. For many years the Consistory have bought and paid for as many of these pews as could be

secured, and there remained only four of such pews. Upon the introduction of the Every Member Canvass in that congregation on May 1st, 1919, it was deemed desirable, on account of the trend of the times, to take such action.

It is noteworthy to record the progress made by the Collegiate Church in the matter of pews.

The Marble Church was opened in 1854 and some pews were then sold and others rented.

The next edifice erected was the Church of St. Nicholas at 48th Street and Fifth Avenue, in 1872. No pews were sold in this church, but were rented.

In 1892 the West End Church, at 77th Street and West End Avenue, and the new Middle Church, Second Avenue and 7th Street, were opened for worship. In the former the renting system of pews was inaugurated, while in the latter the pews were absolutely free.

The latest church opened by the Consistory is the Fort Washington Church, at 181st Street and Fort Washington Avenue (1909), and in this church also the pews are absolutely free.

1917

THE COLLEGIATE CHURCH LEAGUE FOR PATRIOTIC SERVICE

Reprinted from the Collegiate Church Year Book of 1918

At a meeting of the Consistory held April 5th, 1917, the following resolutions were adopted, viz.:

IN CONSISTORY,
APRIL 5TH, 1917.

WHEREAS, A state of war now exists between the United States and the Imperial German Government, which has been thrust upon the United States by the Imperial German Government,

RESOLVED, That appropriate resolutions be prepared and presented for adoption by this Consistory to record our indebtedness to God for His great goodness to us in the past, and our indebtedness to our Country for the blessings which we have received through its free and democratic Government, and to pledge to the President our hearty support in the present crisis. Also

RESOLVED, That a Committee of four be appointed by the Chair to investigate and recommend the best method to be adopted by the Collegiate Church to help our Country in this critical time.

The Chair appointed Messrs. Runk, Kyle, Merchant and Montgomery the Committee.

At a meeting of the Consistory held on April 17, 1917, the following Pledge of Loyalty was unanimously adopted by a rising vote and the reply of the President of the United States is also set forth:

A Pledge of Loyalty

In view of the fact that the President of the United States has declared that a state of war now exists between the United States and the Imperial Government of Germany:

And Whereas our Senate and House of Representatives have formally accepted this status of hostility which has been thrust upon the Government and people of the United States by the said Imperial German Government, and have directed the President to use all the resources of the country he may require in maintaining the honor

of our flag, defending our rights, making democracy safe in the world, and securing a just and righteous and lasting peace;

And Whereas the Christian Church in America has for nearly three hundred years enjoyed protection of Government and liberty of thought and freedom of worship under the laws of our Constitution:

Be it therefore Resolved that we, the Consistory of the (Collegiate) Reformed Protestant Dutch Church of the City of New York, being the oldest religious organization on Manhattan Island, and one of whose ministers was Chaplain to the House of Representatives in the first Congress assembled under the Federal Constitution, desire to record our sense of obligation to Almighty God for His great goodness to us as a religious Body, and our indebtedness to our country for the protection we have received all these years through its free self-government and political liberty:

And we furthermore desire at this critical time to pledge to the President our hearty sympathy and co-operation and support in the safeguarding of the nation and in the carrying out to a successful termination the purposes for which this struggle has been begun:

And be it further Resolved that the Clerk be authorized to send a copy of this action to our President at Washington.

The Reply of the President

"Thank you for your letter of April 23rd, and for your courtesy in sending me the beautifully engrossed copy of the resolutions adopted by the (Collegiate) Reformed Protestant Dutch Church of the City of New York. Pray accept for yourself and for everyone concerned an expression of my deep appreciation of this generous and heartening message of sympathy and pledge of support.

Sincerely yours,

"WOODROW WILSON."

Report of the Committee appointed by Consistory April 5th, 1917, made May 3rd, 1917, and adopted by the Consistory:

REPORT

Whereas.—Consistory in meeting April 17th, 1917, pledged to the President hearty sympathy and co-operation and support in the safeguarding of the Nation and in the carrying out to a successful termination the purposes for which the struggle has been begun, and

Whereas.—On April 5th, 1917, a Committee of four was appointed to investigate and recommend the best method to be adopted by the Collegiate Church to help our Country in this critical time, and

Whereas.—It is necessary that this work be organized efficiently and that every member of the Congregations of our Churches and Chapels be enlisted to do what each is best fitted to do to help our Country during the war;

Be It Resolved,

First.—That during the continuance of the war the American flag be hung from each Church and Chapel and that the colors be displayed in each of these edifices as a sign of our loyalty and that the people may have ever before them this reminder of their duty to their country.

Second.—That the Clerk be instructed to send copies of the *resolution of Consistory of April 17th, 1917*, and such *acknowledgment* as may be made of it by *the President*, as well as copies of *this report*, to the Minister of each Church and Chapel, with the request that they be *read* from their *pulpits* at both Services Lord's Day, *May 6th, 1917*, and that they be printed in the Calendars as soon as practicable.

Third.—That the Ministers of each Church and Chapel be requested to call meetings of their Congregations during the week of

May 6th, which may take the place of the usual mid-week meeting. At these meetings the work of War Relief to be undertaken shall be explained and the recommendations and suggestions made by those present shall be noted by a Secretary of meeting for transmission to the War Relief Committee. It is especially recommended that those of the Congregations who may have had experience in War Relief work be present at these meetings.

Fourth.—There shall be formed a Committee to consist of two members selected from each Church and one from each Chapel, to be known as the War Relief Committee of the Collegiate Church of New York. This Committee should meet on Friday, May 11th, at 5 P. M. at No. 1 West 48th Street, to organize and to devise methods to carry on the work. It shall have the power to appoint such Committees in each Church and Chapel as it may deem necessary for publicity and to raise funds and to bring the needs of the work home to each member of the Congregations. It is requested that the Church Masters co-operate with the Committees to extend the necessary facilities for work in Churches and Chapels. This Committee shall take the needful steps to make its work harmonize with the Red Cross, through which the results of the work will be sent.

In accordance with the foregoing action by the Consistory, meetings were held in the churches and chapels of the Collegiate Church on May 9th, at which two members from each church and one from each chapel were selected to form a Central Committee, which met on May 11th and organized The Collegiate Church League of Patriotic Service with the following officers:

DR. FRANCIS D. MERCHANT, *Chairman*.

MR. WILLIAM S. DENISON, *Secretary*.

MR. JOHN F. CHAMBERS, *Treasurer*.

The following committees were appointed:

Finance—To have charge of all funds.

MR. JOHN F. CHAMBERS, *Chairman*,

Publicity—To prepare general notices and disseminate information.

REV. E. G. W. MEURY, D.D., *Chairman*.

Supply—To purchase all supplies for work rooms,

MRS. CHAS. A. RUNK, *Chairman*.

Work—To direct the work done by the various work-rooms,

MRS. WM. M. WYANT, *Chairman*.

Red Cross—To work with Red Cross and dispose of all completed goods,

MR. WM. S. DENISON, *Chairman*.

Enrollment—

MR. WM. S. DENISON, *Chairman*.

The League has formed Auxiliary No. 73 of the American Red Cross, with a work-shop in each church and in each chapel.

Received and forwarded contributions to the Young Men's Christian Association.

Sent four ambulances and a kitchen trailer to France, each bearing a plate inscribed "The Collegiate Dutch Reformed Church of New York."

A list of the articles made and sent to the Red Cross up to November 1st, 1917, will be found in the Collegiate Church Year Book of 1918.

On December 26th, 1917, in the Church of St. Nicholas there was held a union prayer meeting of all the churches and chapels of the Collegiate Church. This service was directly in line with that memorable gathering on April 29, 1861. A large audience was present. All the clergy of the church in full robes occupied the pulpit and each took some part in the service. Four brief but inspiring speeches were heard. Dr. Burrell spoke on "The Church and the Nation in the Old Year", Dr. Cobb spoke on "The Church at the Front", Dr. Berg on "The Church and the Red Cross", and Dr. MacLeod on "The Church in the New Year." Dr. Francis D. Merchant gave a brief résumé of the work done by the Patriotic League and inspired all with enthusiasm for the service each can render. The service closed with the singing of "America."

The "Honor Roll" of those who have enlisted for the defence of their country will be found in the Collegiate Church Year Book of 1918.

REPRINTED FROM THE COLLEGIATE CHURCH YEAR BOOK OF 1919

The work so enthusiastically begun in May, 1917, was carried on efficiently and systematically during 1918. Modern methods were instituted and labor saving devices were installed in the workrooms and each of the eleven Red Cross workrooms became a hive of industry.

The Collegiate Church was represented in the Army, the Navy, the Marines and in relief service overseas. Its Ministers served in camps at home and abroad. The stay-at-homes worked unceasingly in their narrower but not less necessary sphere, giving of themselves and of their substance. Those who could only give, gave most generously, and as the need became more urgent, doubled their gifts.

The Church was aflame with patriotism. Never in its 290 years has it been knit closer than during the past year of united effort. Its Ministers seemed endowed as were the prophets of old. From its pulpits in no uncertain tone came the clarion call to Service for God and Country. The response to the call was magnificent, for not only was the usual Church work supported and oftentimes increased, but the work of the League was carried forward triumphantly.

Special patriotic services were held in each congregation from time to time and there were several Union Services during the year when the glorious deeds of the Allied defenders of Liberty were told by men and women who had served at the Front. The League was fully represented by its workers in the Red Cross parade in May, one of the most beautiful, inspiring and memorable sights of the war.

The Red Cross has expressed grateful appreciation of the work done by the Collegiate Church and asks that the aid be continued in making garments and other needed articles for refugees.

A list of the articles made and sent to the Red Cross from November 1st, 1917, to December 31st, 1918, will be found in the Collegiate Church Year Book of 1919.

Since May 19, 1917, to December 31, 1918, the organizations of the Church made their contributions to the League work as follows:

| | | |
|------------------------------------|------------|-------------|
| Middle Church | \$1,324.94 | |
| Marble Church | 6,155.29 | |
| Church of St. Nicholas..... | 10,925.29 | |
| West End Church | 4,032.98 | |
| Fort Washington Church..... | 1,632.73 | |
| Thirty-fourth Street Church..... | 844.15 | |
| Knox Memorial Chapel | 1,238.94 | |
| Vermilye Chapel | 203.31 | |
| Bethany Memorial Reformed Church.. | 54.00 | |
| Sunshine Chapel | 55.42 | |
| Faith Mission | 10.08 | |
| | | <hr/> |
| | | \$26,477.19 |
| Interest | 28.01 | |
| Liberty Bond Coupon | 8.75 | 36.76 |
| | | <hr/> |
| | | \$26,513.89 |
| Number on the Honor Roll..... | 539 | |
| Died in the Service..... | 14 | |
| Wounded | 24 | |

The Church honors its sons and daughters who went into the service and mourns those who will never return.

1919

MEMORIAL SERVICE FOR THEODORE ROOSEVELT

The death of former President Theodore Roosevelt, our foremost citizen, occurred on January 6, 1910. Mr. Roosevelt was received on confession of his faith into the full communion of the Collegiate Church of this city on December 2, 1874, and died in her communion. At a meeting of the Consistory of the Collegiate Church held on January 9, the following minute, prepared by the senior minister, Rev. David James Burrell, D.D., was adopted by a rising vote and ordered to be entered upon the records of the Collegiate Church:

"The bereaved members of his household will cherish the memory of his ideal domestic life; his neighbors and friends beyond number can speak for him as a high-minded nobleman; his countrymen will with one accord pay tribute to his loyal citizenship, and other nations will not fail to recognize his invaluable services as a cosmopolitan counsellor and peace-maker; but none could more advisedly speak of him as a true follower of Christ than this church of which he was a beloved member from his youth up.

"Not more faithfully did he discharge the duties of his high office as the President of a Christian republic than those that devolved upon him in the humbler walks of life. Thus greatness and goodness met together in this man, and in such measure that his memory will be a benediction not only upon those who knew and loved him but upon all who come after him."

At the same meeting it seemed fitting that a memorial service should be held and accordingly the following committee was appointed, who were given full charge of the same:

REV. MALCOLM JAMES MACLEOD, D.D., *Chairman.*

WILLIAM H. VAN STEENBERGH, *Secretary.*

WILLIAM L. BROWER, LOUIS W. STOTESBURY, WILLIAM S. DENISON.

The memorial service was held on Thursday afternoon, January 30, 1919, at 3 o'clock, in the Collegiate Church of St. Nicholas, Fifth Avenue and Forty-eighth Street. The church was thronged with people on this occasion, and in the audience were influential citizens and representatives of societies and organizations, with many of which Mr. Roosevelt had been connected.

The Rev. Malcolm James MacLeod, D.D., presided, in the absence of the Rev. Dr. Burrell, the senior minister, who was keeping an appointment in a distant state. With Dr. MacLeod were seated several of the ministers having charge of the Collegiate churches and who took part in the service.

Addresses were made by the Rev. Dr. MacLeod as representing the Collegiate Church, the Rev. William I. Chamberlain, D.D., representing the denomination, and the Hon. James M. Beck representing the public. The Rev. James M. Ludlow, D.D., also made an address, he having been the pastor of the church in 1874 when young Roosevelt at the age of sixteen was received into the full communion of the Church.

An account of the proceedings and addresses is given below, having been prepared by one of the oldest members of the Collegiate Church.

"It is hardly necessary to state that the announcement that by order of the Consistory the Collegiate Church would hold a service in commemoration of Theodore Roosevelt on the 30th of January attracted an audience that filled the church of St. Nicholas, on the corner of Fifth Avenue and Forty-eighth Street, to its doors. The program followed the liturgical service of the Church and included a number of most appropriate hymns, which were sung by the congregation, following the excellent leading of the choir and the organ, violin and harp. 'America' was the first selection; 'Onward, Christian Soldiers' came next; hymns alluding to the resurrection and the life beyond followed and the favorite hymn of the departed, 'How firm a foundation, ye saints of the Lord', was not omitted. In addition to these, the choir rendered with great effect the stanza from 'The Holy City', by Gaul, beginning,

'No shadows yonder!
All light and song!'

The pastor of the church, Rev. Dr. Malcolm J. MacLeod, presided, and in his opening remarks said that it was most fitting to hold this service in the church where Theodore Roosevelt had professed his faith and been admitted to the full communion, indicating, as he spoke, the pew which the family had occupied, but which on this memorial occasion was vacant with a large wreath hanging at its entrance. But, Dr. MacLeod went on to say, Col. Roosevelt was bigger than any creed or any Church or any denomination. He was a great American, in sympathy with Catholic or Jew or Protestant, with every religious organization working to build up the kingdom of righteousness. His passing away brought sorrow to every religious fellowship. A few things could be put into a nutshell—Theodore Roosevelt was a great American and he was a great Christian. His profound passion for his country was based upon a profound love for his home. The foundation of American greatness is the home; pure home life is the basis of exalted national life.

He was a great Christian. This was not shown in the use of conventional terms nor in the phraseology of the prayer meeting, but in his hunger and thirst for integrity, for purity in public life; his aim was 'to do justly and love mercy and to walk humbly before God.' It was most fitting that he should be a member of the oldest

Protestant Church organization in this city, the church of his fathers for generations

The Rev. James M. Ludlow said that he had a difficult part of the program. It is not hard to attempt to characterize a man who has been for decades in the white light of the world, but a different thing to analyze the character of a boy. He said he marvelled at the character of Theodore Roosevelt with its many facets, but that he had tender, loving memory of the boy who sat in that pew. Dr. Ludlow instituted a comparison between the tiny brook which starts in the woods, but does not show what it will be when it has become the broad river. Yet, he said, 'the child is father of the man,' and he thought much of the great man's career was traceable to heredity and environment. He spoke of Mr. Roosevelt's father trying to wrest the city from the clutches of the Tweed tiger, but equally interested in founding and maintaining a newsboys' home, both tending to make the world 'safe for democracy.' These same elements developed in the son. From his mother gracious and gentle, he caught the gentle, loving spirit which makes the home ties so strong. His power of observation was very great, his mind very quick. Some one had asked, 'In what part of the body is the mind located?' and the answer was, 'In Theodore Roosevelt, right back of his eyeballs.' He was ever a delightful companion, his versatility was remarkable. Every one predicted that he would make his mark, but no one ventured to predict just how. It has been said that the truly great and good men are those who never forget their boyhood. Theodore Roosevelt was always the great big boy of America. If you had asked him of his religious experience, he might have said, 'Experience, I have no experience.' But he came to Dr. Ludlow in his boyhood and said, 'I am convinced that the doctrine and convictions of this Church are true and right, and I think one who has so much faith in them as I have ought to come into the Church.' Dr. Ludlow expressed the hope that the influence of his life would impress itself upon the young minds of successive generations so that their purpose and resolution should be manhood consecrated to their country and to God.

Rev. Dr. William I. Chamberlain said there had been many millions of American citizens, but he placed as the two greatest typical American citizens Abraham Lincoln and Theodore Roosevelt. To Roosevelt the popular instinct grants the rarest of laurels given to those who are called patriots. It needs more than force of intellect or mere popularity. There must be vigorous mentality mellowed and tempered by forces which appeal to a nation's heart. No man in our middle history has so thrilled the soul of the youth of all lands. There is food for reflection in this for those who study the spiritual forces which underlie life. Roosevelt taught American youth what it means to live a gentleman's Christian life in democracy.

Dr. Chamberlain finally referred to the memorial service which was held in this same building and at Mr. Roosevelt's suggestion when President McKinley had met his tragic death, and said that it happened that he participated in a similar service at the same time in Madras. The moral and spiritual quality of these men could not have been produced by the mere ethical program of unchristian nations. It was pleasant to remember that Mr. Roosevelt, both at Albany and at Washington, continued to worship in the Reformed Churches and that in the very old church at Oyster Bay he annually addressed the Sunday School. On the 28th of June of last year, when Classis was meeting in this old church, the members called upon him, when he indulged in reminiscences. He was made a delegate at large to the Edinburgh Conference on Foreign Missions, but was too far away to attend. He wrote regretfully of this circumstance. Later, when traveling in Brazil, he wrote of the great need of churches there and said, 'No community can make much headway if it does not contain a church and a school.'

The Hon. James M. Beck made the closing address, speaking from the standpoint of personal intimacy. He emphasized Mr. Roosevelt's expressed wish for a simple funeral service as being very touching when he had had every tribute paid him in every country where he had been. He pictured the little gathering at the grave, which included some who had been his political opponents, but had been won back to him. Admitting that he himself had been at variance with his ideas and opinions many times, yet he had found that Mr. Roosevelt's judgment bore the test of time. However, he said, a very great man must be seen in perspective. He believed that Mr. Roosevelt would be among the very great characters in American history. He has laid the foundation of cosmopolitan nationality, and he had as his ideal a greater and nobler America, which his almost superhuman effort did much to bring about. Mr. Beck saw Mr. Roosevelt two weeks before his death, finding his magnificent mental vigor unabated, his interest in life as keen as ever. His desire was to work till the last moment. He was accustomed to speak of 'all conquering work.'"

E. M. O.

1920

A UNIQUE MEMORIAL FOR THEODORE ROOSEVELT

The Collegiate Church Year Book of 1920 recorded a most impressive and beautiful memorial service for Theodore Roosevelt held on January 30, 1919, in his ancestral Church—the Collegiate Church of St. Nicholas, Fifth Avenue and Forty-eighth Street. It was in this edifice that he in the springtime of his years listened to the proclamation of the Gospel of Him who said: "I am come that they might have life and that they might have it more abundantly", and it was here that he made confession of his faith at the age of sixteen years and became a member in full Communion of the Church and it was in her communion that he died.

It subsequently occurred to the Ministers of the Church that a suitable memorial should be placed in the Church and the idea took the form of indicating the family pew which he had occupied. The recommendation was made to the Consistory, and a Committee, consisting of the Rev. Dr. MacLeod, Chairman, and Messrs. Brower, Campbell and Fuller, was appointed to take charge of the matter. A beautiful design submitted was thereafter accepted.

The memorial is a most artistic bronze tablet affixed to the pew end. It is surmounted by a beautifully modeled triumphant American Eagle grasping the flag of our Country, and beneath is a shield bearing the words:

IN MEMORIAM
THEODORE ROOSEVELT
1858-1919
WHO IN HIS YOUTH LISTENED
HERE TO THE GOSPEL AND BECAME
A MEMBER OF THIS CHURCH.

ERECTED A. D. 1920

Below this inscription are the Arms of New York and the United States, while entwined among all these devices there is the laurel, the symbol of victory. This is most fitting as the memorialized was indeed the laureate

of American citizenship. The whole tablet is finished in gold so it harmonizes with the golden oak of the pew.

The memorial was subsequently put in place and was unveiled with appropriate exercises at the morning service on Memorial Day, May 30, 1920. The church was filled with friends of our late ex-President. Dr. MacLeod preached an eloquent sermon, taking as his subject "Our honored dead", in which mention was made of Mr. Roosevelt's devotion to this church.

1920

LETTER OF GREETINGS

Sent by the Consistory of the Collegiate Church to the Netherlands Pilgrim Fathers' Committee in Leyden at the International Celebrations held in Holland from the 29th of August to the 2nd of September, 1920, to commemorate the Tercentenary of the departure of the Pilgrim Fathers from Holland to America.

LETTER OF GREETINGS

New York City, June 15, 1920.

TO THE NEDERLANDSCHE PILGRIM FATHERS COMMISSIE,
Leyden, Holland.

DEAR SIRS:

The Consistory of the (Collegiate) Reformed Protestant Dutch Church of the City of New York acknowledges with much pleasure and interest the invitation received from the Rev. J. Irwin Brown, D.D., Commissioner and Delegate, to be represented at the International Celebrations to be held in Holland from the 29th of August to the 2nd of September, 1920, to commemorate the Tercentenary of the Pilgrim Fathers' departure from Holland to America.

The invitation makes a special appeal to the Consistory, as their Church in New York is a lineal descendant of the Church in Holland and was fully organized A. D. 1628 in New Amsterdam, now New York, under the three orders of the Reformed Church with its consistory of Minister, Elders and Deacons, Jonas Michaëlius being its first Minister and Peter Minuit, the first Colonial Governor, becoming one of the Elders upon its organization.

We feel that all America owes a lasting debt of gratitude to Holland because conscience there became free and the rights of citizens respected, and in the seventeenth century the Dutch were two centuries ahead of the rest of Europe in culture and instruction as well as in the arts of organization and government. She has thus become the shining exemplar of civil and religious liberty. Some of the most cherished institutions which have given America a distinctive character have originated in Holland and coming from its common fountain have reached us through the English Pilgrims who sailed from Holland to America, and through the Dutch who settled in New York.

We pay tribute to the Church of Holland, organized A. D. 1619, for her learning, soundness in the faith and practical godliness. She not only maintained a close correspondence with sister churches but often had the advantage of the presence of their distinguished men, since Holland was the common refuge of all the persecuted believers in Europe. Huguenots, Waldenses, Covenanters and Puritans found a safe asylum on her hospitable shores. She is the mother of the Reformed Church in America, and the foster-mother of all

the Reformed Churches in the United States, and also the foster-mother of all churches deriving their descent from the Pilgrim Fathers.

The Consistory has appointed the Rev. Edgar Franklin Romig, pastor of one of its congregations, as a delegate to the celebration and hereby tenders its cordial greetings to the Nederlandsche Pilgrim Fathers Commissie and to their Most Gracious Sovereign, and their affectionate salutation and greetings to the Church of Holland.

The Consistory begs to express their hearty wishes for the success of the important object for which the Commissie was organized.

Signed: DAVID JAMES BURRELL,
WM. L. BROWER,
WM. H. VAN STEENBERGH,
*Committee of the Consistory of
The Collegiate Reformed Prot-
estant Dutch Church of the City
of New York.*

At a meeting of the Consistory of the Collegiate Church, held on June 3rd, 1920, the Rev. Edgar Franklin Romig was appointed as a delegate to the above celebrations and the letter of greetings was placed in his hands. The Rev. Mr. Romig made an address at the second session of the congress of the celebration on August 31, 1920, on which occasion he read and presented the letter of greetings. Concerning its reception, he wrote from Holland as follows:

"Its noble language, its discriminating yet appreciative reference to the influence of the Old Dutch Church, served to call forth a peculiar interest on the part of the vast assemblage that had come to pay tribute at the Shrine of Truth."

On Sunday, August 29, Mr. Romig was invited to read the lessons at the Memorial service in Jan Pesijnshofje, where John Robinson lived, taught and died.

While attending these celebrations he and his wife were the recipients of many courtesies from distinguished officers of the commission and delegates, including the American minister to the Netherlands and his wife. They were also presented to Her Majesty, Queen Wilhelmina, at the Royal Chateau, "Het Loo", at Appeldoorn, and afterwards to the Prince Consort.

At the close of the conference in Leyden there was placed in the hands of Mr. Romig, as a gift to the Collegiate Church from Dr. D. Plooi, Secretary of the Pilgrim Fathers' Commissie, on behalf of the Netherlands America Institute, a beautifully bound copy of the "Leyden Documents Relating to the Pilgrim Fathers", a collection of phototypic reprints of documents from the Leyden and Amsterdam archives, compiled with translation by Dr. J. Rendel Harris of Manchester and Dr. D. Plooi of Leyden. This gift was gratefully accepted by the Consistory and due acknowledgment was made of the same.

Later, upon the return of Mr. Romig to America, he received notice of his election as one of the three American members of the Board of the newly organized Leyden Pilgrim Fathers Society, formed by Royal permission to perpetuate the ideals brought forth in the Tercentenary Celebrations.

ADDRESS OF FELICITATION TO QUEEN WILHELMINA
*On the Celebration of Her Twenty-five Years' Reign Over
 The Netherlands and Her Colonies*

At a stated meeting of the Consistory, June 7th, 1923, attention was called to the fact that September, 1923, would mark the conclusion of twenty-five years' reign over The Netherlands and her Colonies of Queen Wilhelmina.

A proposed Address of Felicitation was presented, with recommendation that it be adopted by the Consistory, directed to be suitably engrossed, signed by the President and Clerk, with the Corporate Seal affixed and then placed in the hands of the Rev. Henry Evertson Cobb, D.D., for delivery, he being appointed to represent the Consistory in the matter. The Address and further recommendations, as aforesaid, were duly adopted.

The Address is as follows:

TO HER MAJESTY WILHELMINA
 OF THE
 HOUSE OF ORANGE-NASSAU
 QUEEN OF THE NETHERLANDS BY THE GRACE OF GOD AND WITH THE
 FAVOR OF ALL THE PEOPLE:

The Consistory of the (Collegiate) Reformed Protestant Dutch Church of the City of New York, a lineal descendant of the Church of Holland, and organized in New Amsterdam, now New York, in A. D. 1628, sends its cordial greetings to your Majesty on the Twenty-fifth Anniversary of your Coronation as Queen of The Netherlands.

The long and happy reign of your Majesty over Holland and her Colonies in her days of prosperity as well as in her periods of stress has not been surpassed in wise administration of affairs by any of the Sovereigns who for over three centuries have been rulers of the Batavian people.

During the trying period of the Great World War nothing finer developed than the categorical refusal of your country to accept aid in bearing the burden of caring for the strangers within your gates. The spirit behind your refusal was magnificent and revived a faith in modern civilization which was sadly battered. It was a shining example of a people possessing military virtues and yet avoiding the sin of aggression; who faced the duty of opening their homes and providing food and shelter for a million Belgians who streamed across your borders during that conflict with the same calmness displayed in opening the dikes of their country to foreign oppression. Elsewhere Christianity seems to have broken down during the fateful period, but in your Country it flourished.

May the attributes of the immortal William of Orange, Justice, Liberty, Religion and Valor, ever continue to animate the Sovereigns of the House of Orange and the People of The Netherlands, and may our Gracious God and Father vouchsafe to your Majesty and to your people many more years of peace and prosperity.

The Address of Felicitation was presented to Queen Wilhelmina by the Rev. Dr. Cobb on September 13th, 1923, at a private audience accorded to him and his accompanying family. Dr. Cobb, on his return to this country, reported to the Consistory that the Queen manifested great pleasure in receiving the Address, opened it and commented on its beauty, and Dr. Cobb was

informed that the audience lasted fully ten minutes longer than was customary on such occasions.

He found the Queen kind and very lovable, and so simple and cordial as to disarm the affair of any stiffness. Subsequently the Queen very graciously, at Dr. Cobb's request, affixed her autograph to a photograph of herself.

Before presenting the Address to the Queen, Dr. Cobb showed it to the American Minister at The Hague, the Honorable Richard M. Tobin, who stated that it was the finest thing of the kind he had ever seen, and on reading it remarked on the singularly felicitous form of expression, and that the Queen had received nothing in all her felicitations as good.

1923

CELEBRATION
OF THE
FIFTY YEARS' CONTINUOUS SERVICE
IN THE
CONSISTORY OF THE COLLEGIATE CHURCH
OF
MR. WILLIAM LEVERICH BROWER

THE PROCEEDINGS

The following action was taken by the Consistory of the Collegiate Church:

In Consistory,

February 1st, 1923.

The following communication was presented and the report therein was unanimously adopted by a rising vote:

At a meeting of the Ministers and Elders, held at the close of Consistory, on November 2, 1922, mention was made of the fact that this month would mark the completion by Elder William L. Brower of fifty years of continuous service as a member of the Consistory, and the desire was expressed that some suitable recognition be made of the event, and a committee for that purpose was appointed, consisting of the following: Messrs. Chambers (Chairman), Kyle, Lathrop, Olcott and Robinson.

In accordance therewith the said Committee offer the following:

The present meeting of the Consistory marks the completion of fifty years of continuous service by Elder William Leverich Brower, who was elected to the office of Deacon in 1873 and Elder in 1897. Shortly after his election as Deacon he became the Secretary and Treasurer of the Board of Deacons, which position he held for twenty-three years. He became a member of the Finance Committee in 1904 and chairman thereof in 1917; a member of the Knox Memorial Chapel Committee in 1875, of which committee he has been the chairman for many years. He has also served for many years as Church Master, member of the Committee on Sacred Music, Year Book Committee, Middle Church Committee, Hamilton Grange Church Committee, Bethany Memorial Church Committee, and many other of the important committees of Consistory.

The many services which he has thus been called upon to render during all these years made great demands on his time, but none

was neglected. Comfort, ease or pleasure were never allowed, during all these fifty years, to interfere with or curtail in any way the work which was always to him the most important.

Your Committee deem it fitting that such a record should be noted in some special way and therefore present the following resolutions:

Resolved, That this report be entered in full on the minutes of the Consistory and that the Clerk of the Consistory be directed to have a suitably engrossed copy prepared, to be signed by all the members of the Consistory, and presented to Elder Brower, and further

Resolved, That a Reception be tendered to Elder Brower by the Consistory on Tuesday evening, February 27, at the Middle Church, and that a committee be appointed by the Consistory to make the necessary arrangements.

The following named were appointed the Committee, with power, on the reception to be tendered to Elder Brower by the Consistory on Tuesday evening, 27th inst., viz.:

Messrs. Chambers (Chairman), Kyle, Lathrop, Olcott and Robinson.
From the minutes,

C. S. PHILLIPS,
Clerk.

In accordance with the arrangements of the Committee, the reception was held on Tuesday evening, February 27th, on which occasion the Church was filled to overflowing. The Middle Church Choir and Vocal Union, under the direction of Mr. Herbert S. Sammond, rendered some of the music for which these organizations are famous, to the delight of those who heard. The Pastor of the Middle Church congregation, the Rev. Edgar Franklin Romig, presided and introduced the speakers, who brought messages of good-will to the guest of honor. The Rev. Irving Husted Berg, D.D., of the Fort Washington Collegiate Church, opened the formal exercises with prayer. The senior minister of the Collegiate Church, the Rev. David Jas. Burrell, D.D., LL.D., owing to illness, was unable to be present, but he sent a letter addressed to the Chairman of the Committee of Arrangements. The Rev. Albert Oltmans, D.D., President of the General Synod, brought the congratulations of the denomination at large. The Rev. Wm. I. Chamberlain, D.D., of the Board of Foreign Missions, brought the good wishes of the Board, of which Mr. Brower was a member for many years, and read a congratulatory message adopted by that Board. Mr. Wm. G. Gaston, a member of the Board of Direction of the General Synod, of which Mr. Brower is President, was prevented by illness from being present, but Elder Robinson read a letter of testimonial from the Board prepared by another member, the Rev. Joseph R. Duryee, D.D. The Rev. Henry Evertson Cobb, D.D., spoke for the clergy of the Collegiate Church. Elder Chas. A. Runk, a member of the Consistory of forty-three years' standing and the next in seniority to Mr. Brower, spoke on behalf of the Eldership of the Collegiate Church. Mr. Lewis Stauff, of the Middle Church, brought the greetings of the congregation and organizations, telling of the love all had for Mr. Brower, who was so great a friend to them, and finally, Mr. John

F. Chambers, representing the Board of Deacons of the Collegiate Church, uttered their congratulations and spoke of his personal relation with Mr. Brower in the work at the Middle Church. On behalf of the Consistory, Mr. Chambers presented Mr. Brower with a beautifully engrossed copy of the testimonial of the Consistory adopted at their meeting of February 1st. Mr. Brower responded to all these greetings in affectionate terms.

The Church and Sunday School room were beautifully decorated with palms and flowers, and on the Communion table in the Church fifty beautiful roses reposed, being the gift of the women and children of the Church and Sunday School.

Besides those who were present, there were many who could not attend for various reasons, and these sent letters, telegrams and telephone messages in large numbers.

In addition to the ministers who took part in the service, the following, among others, were noted as present: Revs. Malcolm James MacLeod, D.D., W. N. P. Dailey, Edward B. Irish, William Walton Clark, D.D., Robert W. Courtney, Julius Jaeger, Edgar Tilton, Jr., D.D., George Steininger, Milton J. Hoffman, D.D., John H. Raven, D.D., Henri DeVries, Edward Dawson, Edward Niles, James Boyd Hunter, John W. Van Zanten, John S. Allen, D.D., and Eugene S. Booth.

Besides those enumerated, there were present representatives of the Classis of New York, the Great Consistory of the Collegiate Church, the Theological Seminary at New Brunswick, the Boards of Education and Publication of the Reformed Church, also of the Woman's Boards of Foreign and Domestic Missions and returned missionaries now on furlough. There were also present representatives of the Holland Society of New York, of which Mr. Brower was President in 1913 and 1914.

Greetings were also received from the Rev. James M. Ludlow, D.D., who fifty-four years ago entered the pastorate of our Church at Fifth Avenue and 48th Street.

Following the addresses a reception was held in the Sunday School room, where opportunity was given to all to offer their congratulations to Mr. Brower. The room was filled with the members of the congregation and friends from churches in New York City and vicinity. One of the ladies had provided a cake surrounded by fifty candles commemorating the fifty years of service of Mr. Brower, which was cut and distributed to his friends.

The beautiful testimonial received from the Consistory was exhibited, and there was read to Mr. Brower an impressive greeting in verse composed by Mr. Hilary R. Chambers, which concluded with the following lines:

"May Brower's example of so many years
Show in our lives, by his faith, not our fears.
May the Master preserve our dear friend's life,
And down to the end with kindness rife. .
The Dutch were robbers; their field, the sea.
He's Dutch and a robber, but hearts steals he.
May his years be happy and ever so long,
And his way of life the way of a song.
May peace and kindness and love to the end,
As he's felt for others, him ever attend."

RECEPTION AND DINNER TO THE REV. HENRY EVERTSON COBB, D.D.,
TO COMMEMORATE HIS THIRTY-FIVE YEARS MINISTRY IN
THE COLLEGIATE CHURCH AND OF HIS SUCCESSION
TO THE POSITION OF SENIOR MINISTER.

On January 16th, 1928, a dinner was tendered to the Rev. Henry Evertson Cobb, D.D., by the members of the Consistory worshipping at the West End Church. This dinner was held at the Union League Club and all the members of the Consistory were invited. The occasion was to commemorate the thirty-five years of faithful service to the Collegiate Church by the Rev. Dr. Cobb as one of her ministers, and of his succession to the position of Senior Minister.

Dr. MacLeod presided at the dinner and addresses were made by him, by Rev. William I. Chamberlain, D.D., by the Rev. Edgar F. Romig and the Rev. W. H. S. Demarest, D.D. A Minute adopted by the Consistory suitably engrossed was placed in Dr. Cobb's hands at this dinner and also the resolutions of the congregation of the Fort Washington Church, which organization was begun through the efforts of the West End congregation.

The dinner was preceded by the reception to Dr. Cobb, which was held in the West End Church on the evening of January 10th, 1928.

TERCENTENARY COMMEMORATION OF THE ORGANIZATION OF THE
REFORMED CHURCH IN AMERICA.

The Committee appointed by the Consistory to arrange for celebrating this important event has been closely cooperating with the Committee appointed by the General Synod for the same purpose, and a series of events has been arranged extending through April, May and June. The occasion has aroused the greatest interest throughout the denomination.

For several years past efforts have been in progress to raise by 1928, (the Tercentenary year), the sum of one million dollars, to endow a Ministerial Pension Fund which is designed to afford income to Ministers of our church who are laid aside either by infirmity or age. A notable gift of two hundred and fifty thousand dollars has, in April, 1928, been given to this fund, through the Collegiate Church, by a worshiper in one of its congregations.

Appendix.

Appendix.

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I.

DEVISES TO THE COLLEGIATE CHURCH

I. DEVISE OF CORNELIUS STEENWYCK

One of the earliest benefactors of the Church was the celebrated Cornelius Steenwyck, a prominent and respected merchant of New York. He lived with his wife, Margarette De Riemer, on Brugh Street, at what is now Bridge and Whitehall Streets. He had made a considerable fortune from his business and was a man high in public life, having occupied many positions, being frequently a member of the Magistracy, Mayor for five years, viz., 1668, 1669, 1670, 1682 and 1683, and had also acted as Governor of the Province in 1671, when the then Governor was absent. Some time after his death in 1684 his widow married Domine Henricus Selyns. During his lifetime Mr. Steenwyck had through the foreclosure of a mortgage acquired possession of a large tract of land which now lies in the Borough of the Bronx, then known as the Manor of Fordham (John Archer Patent), which tract he willed to the Dutch Church. The land is described in the quaint language of the charter of the Collegiate Church (1696) as "The Mannour of Fordham situate lying and being within Our County of Westchester, to the eastward of Harlem River near unto the passage formerly called Spiten divell, and now known by the name Kingsbridge," . . . "east, southeast until it comes under Bronx Kill." The tract had an area of about five square miles or 3,300 acres. The Manor proved to be a source of contention and the Church had many suits at law concerning its title.

Finally, the rents being disappointingly small, the Church obtained leave to sell. The sale was carried out piecemeal and, although first started in 1753, it was not until after the Revolution that the entire property was disposed of.

II. DEVISE OF JOHN HARPENDING

John Harpending, although never in public life, was a well-known and highly esteemed citizen. He acquired a respectable fortune by industrious application to his business of tanner and shoemaker. In 1676 he resided in High Street, on the present Stone Street, east of Broad Street. His probity and high moral principle was in such high esteem that he was frequently appointed, by some of the wealthiest inhabitants, as executor of their estates, and in the affairs of the Dutch Church he always enjoyed a prominent position. Mr. Harpending, in conjunction with five other persons of his own trade, purchased a tract of several acres, east of Broadway and north of Maiden Lane, for many years known as the Shoemaker's Pasture. This property was divided in the year 1695, and a large number of lots fell to his share. Out of this he bestowed on the Dutch Church the ground upon which the "North Dutch Church" at William and Fulton Streets was formerly situated. The present John Street, it is said, was so named in compliment to Mr. Harpending. He died in this city, at an advanced age, in 1723.

Mr. Harpending was first chosen a Deacon in 1682 and served as such six years. He was elected Elder in 1693 and served in that office four years.

The custom at that time was that no Elder or Deacon should succeed himself, but must be out of office for at least two years before he could be elected again.

The property between the present Broadway and Pearl Street, on the west and east sides, and between Maiden Lane and near the present line of Fulton Street, on the south and north sides, was then in fields, and embraced two estates, one commonly called "The Shoemakers' Land" and the other "Vandercliff's Orchard."

The "Shoemakers' Land" was bounded very nearly by the present Maiden Lane, Ann Street, Broadway, and a line on the east, between William and Gold Streets. The origin of the name by which it was commonly distinguished arose from the circumstance that an exclusion of all tan-pits from within the limits of the city was ordered, by reason of which the settlement of tanners and shoemakers, who had almost exclusively occupied the old swamp grounds along the present Broad Street, above Beaver Street, were driven to other quarters, and seeking the nearest convenient locality, beyond the city walls, established their tan-pits along Maiden Lane, which was a marshy valley. An association of four shoemakers (at that time tanning their own leather) purchased the property now referred to, and carried on their trade in this vicinity. The increasing extent of the city called for a survey and division of these lands into town lots.

The original owners were Conraet Ten Eyck, Jacob Abrahams, John Harpending, and Carsten Luerse. Owners at the time of the division, 1696: Charles Lodwick, John Harpending, Carsten Luerse, Abraham Santfort (Jacob Abrahams), and Heiltje Cloppers.

Through the benevolence of Mr. Harpending the Church came in possession of a considerable portion of the above described property, which devise it still retains.

II.

CALL OF THE FIRST ENGLISH COLLEGIATE MINISTER

Call of the reverend and learned Mr. Archibald Laidlie, now minister in the English Reformed Church of Jesus Christ, at Flushing in Zeeland, by the ministers, elders and deacons of the Low Dutch Reformed Congregation in the City of New York, in North America, as empowered by the congregation, and sustained by a sufficient subscription to be their minister in the English language.

Be it known to you that in our large congregation a few years ago, three and even four ministers labored with satisfaction, and, under the Lord's blessing, not without fruit; but now only two are provided, and probably there will never be more, owing to the decay of the Dutch language in this English colony. Wherefore a great many of our members and of others who originally belonged to us, have urged that there should be a minister in the English tongue, agreeably to the constitution of the Netherlandish Church established in the National Synod at Dort, 1618-19, and have provided a sufficient support for such minister; and the Consistory felt themselves constrained to resolve on the 6th of January, 1763, that they would endeavor to find some one in the Netherlands furnished with the requisite qualifications to satisfy the desire of so many in this pious object.

It has pleased the good God in his adorable providence to direct us to you, unknown, indeed, in person, yet well known in all that makes a minister of the Gospel acceptable to God and useful to men, by very excellent testimonials from persons whose judgment we are bound to respect. Therefore, on the 10th of July last, we resolved, with the greatest readiness, to make a call upon you, in the hope that the Lord would incline your heart to the acceptance of the same, and make your way prosperous to us, for the advantage of immortal souls here, many of whom are wandering as sheep without a shepherd, that they may be gathered into the fellowship of God's people, and obtain part in the inheritance of the saints in light. The greatness of the longing for this is shown by the fact that although the testimonials concerning you have been known for only two days, the cry is heard, "Man of God, come over and help us; be our pastor, our leader to the fountain of living waters."

What is required of you is, in one word, that you, according to the measure of grace now given or which the good God shall give you, fulfill the whole duty of a faithful minister of the Holy Gospel, in teaching and ruling with the associates and overseers of the congregation now in service or hereafter to be constituted.

In particular, your service in English is limited to the New Church (the old Middle Church in Nassau Street), to preach twice a week, either both times on Sunday or once on Sunday and once during the week, according to the pleasure of the Consistory, of which discourses one must be on the Heidelberg Catechism in course as is usual in our Church; to administer in turn the Lord's Supper and the preparation service before it; to preach

on the so-called festivals, Paas, Pinkster, Ascension Day and Christmas, and on the days of Thanksgiving and Prayer appointed by the public authorities according to the arrangements made from time to time; and also to catechise in the elements of the Reformed religion.

For this we promise to pay you £300, New York money, yearly, in quarterly sums, to the prompt payment of which we bind ourselves *in qualitate qua*, so that our successors in office shall come under this obligation according to the constant practice in our congregation in reference to the Low Dutch ministers. This is a stronger bond than if we personally stipulated, for thus in time the best portion of our people will assume the obligation, they being secured by the voluntary subscription which has been made; so that there is not the least reason to fear a failure so long as you are our minister. In addition are the fees for marriages, funerals, etc., be the same less or more.

The costs of the call, shipping expenses, insurance of goods, of course will be defrayed by the congregation.

The salary will begin from the day the call is approved by the Classis of Amsterdam.

Done in our meeting of Consistory, in the Consistory Room, July 21st, 1763.

LAMBERTUS DE RONDE, *Praeses*.

JOANNES RITZEMA, *Scriba*.

GERARDUS BEEKMAN,

JACOBUS ROOSEVELT,

GARRET RAPELYE,

ISAAC ROOSEVELT,

DIRCK BRINCKERHOFF,

PETER KETELTAS,

Diakonen (Deacons).

PETER LOTT,

CORNELIUS BOGERT,

CORNELIUS CLOPPER,

SIMON JOHNSON,

THEOD'S VAN WYCK,

JOHN BOGERT, JR.

Ouderlingen (Elders).

III.

ADDRESS TO GOVERNOR CLINTON, 1743

The Dutch Church having been greatly favored in the capitulation of New Amsterdam to the English in 1664, the corporation of our Church was accustomed when a new Colonial Governor arrived, to present to him, in the name of the congregation, an address of congratulation, assuring him of their loyalty to the English crown, and requesting protection in their ancient rights and liberties. The following is one of these addresses, together with the answer of the Governor:

To His Excellency, George Clinton, Esq., Captain-General and Governor-in-Chief of the Province of New York and the Territories thereon Depending in America, and Vice-Admiral of the Same, etc.:

THE HUMBLE ADDRESS

of the Ministers, Elders, and Deacons of the Reformed Protestant Dutch Church in the City of New York,

May it please your Excellency,

We, his Majesty's loyal and most dutiful Subjects, the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church

in the City of New York, sincerely rejoicing that the Divine Providence has preserved your Excellency, your Lady and your family from the dangers of the seas, beg leave to congratulate your Excellency's safe and happy arrival in this your government.

We assure your Excellency that it shall be our constant prayer to God, that He will be pleased to bless you and your family with all manner of felicity and prosperity in your government, and to make you a noble instrument to continue us a happy people.

And as we have always borne true faith and allegiance, we also beg leave in the name of our congregation to assure your Excellency of our loyalty, fidelity and obedience to his most sacred Majesty, George the Second, our most gracious Sovereign, and his most illustrious House; and that we will always zealously and affectionately use our utmost endeavors to demean ourselves, in our several stations, to your Excellency, so as to merit your Excellency's favorable protection in our civil and religious rights and ancient liberties.

We are, may it please your Excellency,

Your Excellency's most obedient and most humble servants.
October 3, 1743.

HIS EXCELLENCY'S ANSWER TO THE FOREGOING ADDRESS.

GENTLEMEN:

I thank you for your Loyalty set forth in your address for his sacred Majesty, King George the Second, and for your joy upon my safe arrival; as the felicity of the people under my government shall be my daily care, so the Reformed Protestant Dutch Church may be well assured of my countenance and protection in the safe enjoyment of their civil and religious rights and liberties.

G. CLINTON.

October 7th, 1743.

IV.

REMINISCENCES

of the Ancient and Long-continued Friendship Existing Between the EPISCOPAL AND DUTCH CHURCHES

A letter of Domine Selyns, dated October 28th, 1682, says: "We and the English inhabitants use the same Church. They perform their services at the conclusion of ours, by reading the Common Prayer." Again, under date of September 30th, 1696, he says: "For the two English Churches in this city, which have been formed since our new Church was built—one of our Churches being in the fort and the other in the city—there are two Episcopal clergymen who, by arrangement, preach in our Church after my morning and evening service, and live with us in all friendship."

The Rev. William Vesey, the first Rector of Trinity Church, was inducted into office on Christmas Day, 1697, in the Dutch Church in Garden Street; the Rev. Henricus Selyns, the Minister of our Church, and the Rev. Johannes Petrus Nucella, Minister of the Dutch Church at Kingston, N. Y., officiating on the occasion, having been requested to do so by the English Governor, Fletcher. The Rev. Mr. Vesey continued to officiate in the Garden Street Church, the Dutch and English congregations meeting at different hours, until the ensuing March, when the building of Trinity Church was completed.

In 1714 Trinity Church was entered, plundered and desecrated by some evil-disposed persons. The Vestry offered a reward of £30 for their detection.

An immediate meeting of the Consistory of our Church was held, and the spontaneous offer made by them of an additional reward of £15 for the like purpose.

In 1779 the use of the Dutch Church in Garden Street was required by the military authorities for a hospital for their troops, and accordingly the worshipers were dispossessed. In this emergency help came from an unexpected quarter, as will be seen from the following extract from the records of Trinity Church:

"October 29th, 1779. It being represented to this Corporation by one of its members, that the Old Dutch Church in this city is at present used as a hospital for His Majesty's troops; the Board, impressed with a grateful remembrance of a former kindness of that ancient Church, in permitting the use of their church to the members of the Church of England, when they had no proper edifice of their own for that purpose, offer to the members of the ancient Dutch Church the use of St. George's Chapel for celebrating their worship on Sundays and such other times as they shall choose to perform Divine service. They hope from nine to eleven in the morning, and from one to three o'clock in the afternoon, will be convenient to the members of the Dutch Church. If these hours should be very inconvenient, the Vestry will endeavor to meet their wishes, as far as they can, consistent with the duty they owe to their own congregation."

This invitation, the kindness of which is exceeded only by the courteous terms in which it is conveyed, was, it appears, gratefully accepted by the members of "that ancient Church" to whom it was addressed, and they used St. George's Chapel for a number of months, and in the next year, when the Dutch recovered possession of their Church, the following letter was sent to Dr. Inglis (then Rector of Trinity Church):

New York, April 8th, 1780.

REVEREND AND DEAR SIR:

Major-General Pattison, having taken the earliest opportunity the recovery of the sick and wounded soldiery would permit, of returning the Old Dutch Church, of which we now have possession; permit us, sir, through you to return our most grateful thanks to the Vestry of Trinity Church, for their kind offer of St. George's Chapel, with the use of which we were so happily accommodated during the time our Church was occupied by His Majesty's troops. The Christian-like behaviour and kind attention shown in our distress by the members of the Church of England, will make a lasting impression on the minds of the Ancient Reformed Dutch Congregation, who have always considered the interest of the two Churches inseparable, and hope that this instance of brotherly love will evince to posterity the cordial and happy union subsisting between us.

We are, with great regard, dear sir,

Your most faithful and obedient servants,

GARRET LYDEKKER, V. D. M.,
ABEL HARDENBROOK,
JOHN ALSTYNE,
WILLIAM ELLIS,
HENRY BREVOORT,
BARNARDUS SMITH,
JERONIMUS ALSTYNE,
ABEL HARDENBROOK, JR.,
ISAAC KIP.

V.

THE OLD CHURCH CHEST

Amongst the ancient possessions of the Collegiate Church is an old chest. This chest is believed to have been in use as early as 1724 for the preservation of the papers and plate of the Church. The following action is recorded on the minutes of the Consistory, July 2nd, 1724:

All Church papers which shall be deemed of importance shall be put in a roll in order and be placed in the Church Chest at the house of Do. Du Bois, the key of which shall remain in the Church room; and nothing shall be taken out of it but by direction of the Consistory. And in the Chest there shall be a book in which whoever takes anything out of the Chest shall record the fact.

Likewise, when anything is deposited, that also shall be noted therein.

Reference is again made to the chest after the Revolutionary War, as follows:

Ordered, that the Chest of the Church containing papers with the Church plate be delivered into the possession of Mr. John DePeyster.

The chest is now stored in the Church, corner of Fifth Avenue and Twenty-ninth Street.

VI.

MILLSTONES

Early Relics of the Structure in Which the Church Was Organized in 1628

In the year 1913, four of the old millstones, which were formerly in use in the mill over which what is now the Collegiate Church was organized, were acquired by the Consistory. They were procured from the yard in the rear of No. 38 and No. 40 Beaver Street by the courtesy of Mr. George T. Mortimer, vice-president of the United States Realty and Improvement Company. These are retained by the Consistory as early relics of the 17th century.

VII.

PUBLIC WORSHIP

I. IN COLONIAL DAYS

During the early history of the Collegiate Church the services were conducted in the Dutch language and the order of public worship conformed to that of the Mother Church in Holland.

The following letter which appeared in the Magazine of the Reformed Dutch Church, 1827-1828, entitled "A Specimen of Good Old Dutch Times in New York", written to Rev. V. K. by Col. V. on November 8, 1827, sets forth the order of the services. It is thought that the letter was written by the famous Col. Richard Varick and that it was addressed to the Rev. Richard D. Van Kleeck, who was at that time pastor at Raritan, now Somerville, N. J.

The following is the text of the letter:

"REVEREND AND DEAR SIR:—It will be a pleasing employment of a leisure hour to myself, to call to mind, and as near as I can recollect, describe the manner in which the public services of the Sanctuary were performed in our Dutch Church in New York, while I resided in that city, which was from 1758 to 1768; and perhaps it may afford you, my dear young Domine, if not much edification, at least some amusement to observe, in how many particulars we of the present day deviate from the practices of our good old Dutch ancestors.

"On the morning of the Sabbath, the Church bell was rung three times, at 8, at 9, and at 10 o'clock, and during the tolling of the last bell, the Fore-singer†, after having marked the psalm to be sung, on boards hung up at each side of the pulpit, entered into his desk, and while the people were seating themselves, he thus addressed them: 'The Christian assembly will please to attend to the reading of the holy word of the Lord, as it is recorded in such a book and such a chapter', naming them; and when he had finished reading the chapter, he added, 'The Christian assembly will please further to attend to the reading of the holy law of the Lord, recorded in Exodus 20th and Deuteronomy 5th.' *After reading the Ten Commandments he proceeded to say, 'Come let us further, to the praise and honour of God, and to our mutual edification, turn to, and sing the first verse of the rhyme of the 23d Psalm.' And generally while the Psalm was singing, the Domine entered the Church, and after a short mental prayer, at the foot of the pulpit stairs with his face covered with his hat, he ascended the pulpit. If the Domine came in late and the Fore-singer thought he had not sufficient time to compose himself, he would, towards the close of the verse, look up to the Domine, and upon a signal given, he would proceed to sing another verse; it being very rare that more than one verse was sung.

"When the singing was ended, the Domine arose and made a short prayer, in nearly the following words: 'Our only help and powerful support, we expect alone from Thee, the only and triune God, the Father, the Son, and the Holy Ghost, creator of the heavens, the earth and seas, and who keepeth faith and truth forever. Amen.' He then commenced his exordium-remotum, with the Apostolic salutation, 'Grace, mercy and peace, etc.,' and towards the close of it he frequently added, 'But shall I speak and you hear, so that God may be glorified, and our souls edified, it is above all things, necessary at the commencement of our meeting, to bow the knees of our souls, and call upon Him who is Spirit, in spirit and in truth, in the following manner.' After the prayer the Domine gave out his text in nearly the following terms: 'The words which in this hour, we have chosen as the foundation of our discourse, are written, and left us on record by the holy man of God, the prophet David, in the 23d Psalm, and more particularly contained in the first verse, when the words, being faithfully translated out of the original Hebrew, in our Netherland mother tongue, read as follows': After a suitable introduction, and showing the connexion of the text with the context, he proceeded to divide his subject into general heads, and to supplicate the divine blessing in a short ejaculation, and then added, 'But before we proceed we would recommend unto you the poor and necessitous whom Christ hath left in the midst of us,

†The Fore-singer (voorsinger) or Clerk, as he was sometimes called, had his place at the end of the Deacon's pew or a desk for himself in the Doophuys below the pulpit (chancel).

*In the afternoon service the Apostles' or Nicene Creed was read by the Clerk instead of the Commandments.

accompanied with a command to do good unto them. Each of you, my friends, give liberally and bountifully, accordingly as 'God hath blessed you. Freely think if it is done from a principle of faith, that God who seeth in secret, will reward you openly, if not in this life, in that which is to come eternally. The God and Father of all grace and mercy, incline your hands and hearts to a liberal contribution towards supplying the wants of the necessitous, and may He awaken your attention to what shall be further spoken.' During this address the Deacons stood before and facing the pulpit, each holding the staff in his hand with the bag annexed for collecting the alms. When the sermon commenced, the Fore-singer turned the hour-glass again, and set it in another place that it might be seen that an hour had elapsed. Immediately after the sermon was ended, the Fore-singer arose, and by means of a white rod with a cleft in the end, into which the papers were put, handed to the Domine the requests of those persons who desired the prayers and thanksgivings of the Church, of prayers in cases of sickness or other afflictions, in cases of dangerous sea voyages, etc., of thanksgivings in cases of recovery from dangerous sickness, and in cases of a safe return from sea, etc. At the receipt of these papers, and after overlooking them, the Domine, addressing the congregation, said, 'As we commenced with prayer, it is our bounden duty to close with thanksgiving, remembering in our prayers, those who have requested the prayers and thanksgiving of the church' (naming the cases in which they had been desired).

"After the prayer the Domine gave out a Psalm to be sung, saying, 'Sing to the Lord from the rhyme of the 24th Psalm, and the 1st verse.' At the close of the service, he said, 'Receive the blessing of the Lord', which he then pronounced, and the congregation was dismissed.

"Permit me to add that I think some of these practices of our ancestors were founded in propriety, and had a tendency to edification, and therefore ought not to have been abolished; and particularly I am of opinion that some address ought to be made to the people when collections are made. If contributing to the necessities of the poor is a Christian virtue, and enjoined in the Scriptures, surely the duty ought to be urged upon the congregation; and the rising generation would by that means be made acquainted with the purposes for which collections are made. While we are frequently called upon to contribute to the funds of various benevolent societies, we hear nothing from the pulpit on the subject of giving alms to the poor..

"May the blessing of the Lord attend you and your family, and may He abundantly bless your ministry.

"I am respectfully, Rev. Sir, your aged friend,

V....."

Col. V. to Rev. Mr. V. K.

Nov. 8, 1827.

After uttering the concluding word of his text the Domine would invariably exclaim, "Thus far!"

At the close of every service, when the Minister descended, the elders and deacons stood to receive him, and each gave the right hand in token of approval. When the Lord's Supper was administered, the communicants stood around the Communion Table, which was placed below the pulpit, the Minister addressing each member as he handed the elements, or the clerk reading aloud a suitable chapter from the prophecy of Isaiah or the Gospel of St. John.

II. IN MODERN TIMES

The custom of collecting the alms in bags continued until 1791, when the Consistory received a gift of ten silver plates for the purpose. These were presented by Mr. Leonard Bleecker as a gift from members of the Church. Seven of these plates are still in use in the Church of St. Nicholas, Fifth Avenue and Forty-eighth Street. Each plate bears the name of the donor. These names are: Leonard Bleecker, James C. Roosevelt, James Roosevelt, John Goodwin, Cornelius Ray, John Bush, Isaac Clason.

From a very early period it was customary for the ministers to walk on the Lord's Day from their houses to the Church wearing their vestments and the editor of this pamphlet recalls seeing, when a boy, the venerable form of the Rev. Dr. De Witt in lower Broadway clad in his vestments and proceeding from his house, which was in West Ninth Street, to the North Church in William, Fulton and Ann Streets. About the middle of the 19th century the custom was discontinued, the vestry of each church being furnished with proper vestments.

T. R. De Forest writes in 1833 on this subject as follows:

"The Domines in former days adhered very closely to the use of the gown or robes, seldom appearing in public without them; and deeming it a high breach of order to administer the communion without them. The installation of the late Senior Pastor had well nigh been put off for the space of a week, as he came unprepared with a gown for the occasion.—Dr. Livingston refusing to officiate until luckily the robe was borrowed for the occasion."

When the revised Liturgies of 1868 and 1906 were approved by the General Synod they were promptly adopted by the Collegiate Church.

The Litany was used in a musical service held in the Church at Fifth Avenue and Twenty-ninth Street on December 1, 1885, and again in a similar service on March 29, 1887. On the latter occasion, the Rev. Talbot W. Chambers delivered an address on the Liturgy of the Reformed Church, from which the following pregnant paragraph was taken:

"One part of the service in which we engaged this evening has a peculiar character and history. I refer to the Litany. It was originally in our Liturgy, but afterwards dropped out, and now of late years has been restored. The name (literally, the prayer) denotes a formal supplication couched in a penitential spirit, deprecating the divine wrath and making divers brief petitions, with suitable responses by the people. Its origin runs back to the fifth century, at a time when the Roman Empire was tottering to its fall. The decay of all civil institutions was aggravated by a succession of calamities in nature. And when an earthquake shook the church at Vienne, on the Rhone, the bishop instituted a solemn procession to the neighboring churches, in which the people, following each other in long files, should join in the responses to a fervent entreaty which was based upon the peculiar form of supplication prevalent in the Greek churches, called *Kyrie eleison*, "Lord have mercy upon us", the first and last cry of a penitent sinner before God. This is the solemn refrain that runs through the whole Litany. There are those who say that it is strange, or even unwarrantable, to take a liturgical office which grew out of a peculiar

and unprecedented state of things, and make it a regular feature of worship at all periods and under all circumstances.* But we keep it, just as nearly the whole of God's people have kept it throughout the centuries, because it fits so well the condition of the Church in this militant state, and because it is so rich and weighty in matter and form. Read it at your leisure, and mark its contents. See how comprehensive is its scope, how deep it goes down into the depths, and how high it mounts, even to the eternal throne."

A peculiarity in the service in Colonial times and at later periods has been the use of the *exordium remotum*. This was a short address preceding the middle prayer and having a pointed allusion to the subject of the sermon which would follow in due course, thus constituting a prologue to it. The *exordium* was generally closed with these words: "To a subject connected with these remarks your attention will be called this morning", and then followed the prayer with the injunction, "Let us pray."

The dominant thought was then expressed in the prayer and served to prepare the minds of the worshipers for the discourse of the preacher. When used aright it was productive of great spiritual benefit. The writer of this article recalls the many beautiful and uplifting thoughts as uttered by the late Dr. Talbot W. Chambers in the use of the *exordium*. One of these is happily recorded in connection with a historical discourse delivered by him in the Middle Church, Lafayette Place and Fourth Street, on Sunday morning, February 20th, 1887, in view of the removal of that building, and the *exordium* was as follows:

"In the first year of my ministry, and before my ordination, while staying at the house of one of the elders, I happened to see a sermon lying on the table, which, upon examination, turned out to be a discourse delivered by the Rev. Dr. Knox at the dedication of this place of worship. My attention was at once arrested; because I knew him personally, because he had been born in Pennsylvania in a county adjoining the one in which I first saw the light, and because a few months before I had heard him at the house of a friend speak of the solidity of this granite edifice. But the last thought to enter my mind then was that after the lapse of so many years I should be present here to pronounce the closing discourse, corresponding to the opening one which he pronounced in 1839. Yet so it has come to pass, and this is the purpose for which we have assembled this morning. In view of the theme I trust that you will allow me to tax your time and attention somewhat longer than has been usual."

The Churches in the Netherlands, and also in America, observed the feasts of Christmas, Easter, and Whitsunday; in addition to these, the Circumcision and Ascension of Christ were commemorated in many Churches.

*It is singular that a circumstance of the same kind is to be noticed in our Liturgy. The regular Sunday morning supplication (pp. 50-55) is in large measure drawn from the prayer which Calvin composed for a special fast in 1541, when Germany was infested "both with war and pestilence." In Strasburg the victims were numbered by thousands. Doubtless the fact of the fearful persecutions suffered by the Church under the Cross helps to account for the penitential tone which pervades all the offices of her Liturgy. Confession of sin and prayer for pardon occupy the chief place in every form. It is not believers of profound and varied experience who will find fault with this.

Article 67, of the Rules of Church Government, adopted by the National Synod of Dort (1619), reads as follows:

"ART. 67.—Besides the Sabbath day, the Churches shall likewise observe Christmas, Easter, and Whitsunday, with the day succeeding each; and whereas, in most of the cities and provinces of the Netherlands, it is, moreover, customary to observe the days of the Circumcision and Ascension of our Lord, the Ministers, where such practice has not been adopted, shall endeavor to prevail with the civil authority to establish a conformity with the other Churches."

The evident design of that usage was to bring into devout remembrance,

year by year, the vital facts of the Advent, Death, and Resurrection of Our Blessed Lord, and of the Mission of the Holy Comforter. Thereto the order of the Scripture Lessons, as set forth in our Liturgy, is adjusted, with the hope that if any, in the exercise of Christian liberty, shall use it, such use may be found to edification.

III. PSALMODY AND HYMNODY

The Dutch hymn books brought to this country with the immigrants were used generally until the American Revolution and in not a few churches still later, but in 1767 the Collegiate Church published an English Psalm Book with the Dutch music and the following reference is made to this book by a reproduction of an article in the Collegiate Church Year Book of 1882:

"It will be remembered that the old North Dutch Church, which so recently stood at the corner of Fulton and William Streets, was built for English preaching in the year 1769, the other churches in the Collegiate connection at that time, viz., that at Nassau and Cedar Street, and the one in Garden Street, being retained for services in the original tongue. It became apparent that an English Psalm Book was necessary, and the idea was first suggested to the Consistory in July, 1763. Type for the music notes was accordingly ordered from Daniel Crommelin, of Amsterdam, in Holland, and in 1764 arrangements were made with Mr. Francis Hopkinson for versifying, in English, the Psalms from the Dutch Book then in use. Hopkinson was afterwards one of the signers of the Declaration of Independence, the author of numerous poems, and, still later, a Judge of Admiralty.

"The Psalm Book was completed in 1767, and 2,000 copies were issued. The price at which they were sold was ten shillings, New York currency, which was subsequently reduced to eight shillings; and that the poor might not be destitute of them the Consistory ordered 'that the gentlemen entrusted with the issue of the book shall record the names of such, and report', and in this way the proper provision was made."

The prefatory note reads:

The Consistory of the Reformed Protestant Dutch Church of the City of New York, having by Reason of the Declension of the Dutch Language, found it necessary to have Divine Service performed in their Church in English, have adopted the following Version of the Psalms of David, which is greatly indebted to that of Dr. Brady and Mr. Tate. Some of the Psalms being transcribed verbatim from their Version, and others altered, so as to fit them to the Music used in the Dutch Churches.

The Catechism, or Method of Instruction in the Christian Religion, as it is taught in the Schools and Churches of Holland, together with the Articles of Faith, Liturgy, etc., are translated from the Dutch; and having been carefully examined, are with the Psalms approved of by the Consistory, and by them recommended for the use of their Church and Schools.

By Order of the Consistory,

JOANNES RITZEMA,

V.D.M., P.T., Praef.

City of New York,
November 9th, 1767.

Immediately following the 150 Psalms appear the Ten Commandments, the Song of Zacharias, the Song of the Virgin Mary, the Song of Simeon, the Creed and the Lord's Prayer—all versified and in metre.

During the 19th century several editions of the Psalms and Hymns were approved of by the General Synod, but it was not until 1870 that a book with the music was adopted. This work was entitled *The Hymns of the Church and the Psalms and Hymns were not grouped separately*. The revised Liturgies provided for responsive reading of the Psalms. The publication of these works constituted a considerable advance in the realm of church worship. In 1890 the Church Hymnary was approved and in 1917 the Hymnal of the Reformed Church was also adopted by the General Synod.

VIII.

ASSISTANT MINISTERS (UNDER THE CHARTER)

In the charter of the Collegiate Church, granted in 1696, provision is made for the appointment of Assistant Ministers, in the following terms:

"And our will and pleasure further is and we do hereby declare, that the Minister of the said Church for the time being, shall and may, by and with the consent of the Elders and Deacons of the said Church for the time being, or any four of them whereof one of the Elders to be one, from time to time, as need shall require: Nominate one or more other able Ministers lawfully ordained according to the constitutions and directions aforesaid to be preachers and Assistants to the said Minister and his successors, in the celebration of the Divine offices of praying and preaching, and other duties incident to be performed in the said Church, as the Minister, Elders and Deacons of said Church shall require of him."

It seemed to the Consistory that the time had come when it would be wise to carry out this provision of the Charter. Accordingly, on the third day of March, 1892, the following Resolution was adopted:

"WHEREAS, It is deemed expedient for the more effectual carrying on of the work of the Collegiate Church, to increase from time to time the number of clergymen in the service and employ of the Corporation;

"AND, WHEREAS, It may from time to time be desirable that such increase shall be secured otherwise than by means of the formal 'Call' and usage of the Church

"Now, therefore, be it Resolved, That this Consistory do recognize and approve the establishment and induction into office of ordained Ministers, from time to time, by such mode of procedure, by contract or otherwise, and upon such terms and conditions as it

may be advisable to serve in its Churches and Chapels or elsewhere, as they may by this Consistory be required; such ordained Ministers to be known, designated and distinguished as 'Assistant Ministers of the Collegiate Church.'"

The Consistory also subsequently adopted the following:

The Assistant Ministers of the Collegiate Church shall be entitled to attend all the meetings of this Consistory, and of the Consistory of Ministers and Elders, and to speak on all questions affecting the general policy of the Church, or the interests of the congregation of which they shall have the charge.

Several of our Ministers were engaged under this plan and in its operation the new Minister, to whom was committed the superintendence of the portion of the field occupied by our Church to which he was assigned, bore the title of "Assistant Minister" not as sustaining a peculiar relation to any one of the existing Ministers, but as an "Assistant Minister of the Collegiate Church." As such he made answer to the usual questions and was inducted into office by the Senior Minister.

IX.

PORTRAITS OF THE MINISTERS OF THE COLLEGIATE CHURCH

During the three hundred years of her existence the Collegiate Church has been served by thirty-eight ministers. In the Consistory Room at the Church of St. Nicholas, Fifth Avenue and 48th Street, twenty-five portraits in oil of former ministers adorn the walls of the chamber in which are now held the meetings of that body over which they once presided. The Consistory possesses no portrait earlier than that of Gaulterus Du Bois, whose service began in 1699 and terminated in 1751. Prior to that there were eight ministers.

It is the custom of the Consistory to have the portraits of the acting ministers painted and these portraits are retained in the household of the ministers until their death. They are then transferred to the Consistory Room, in which they are hung according to their order.

X.

THE DISCONTINUANCE IN THE COLLEGIATE CHURCH OF THE SYSTEM OF ROTATION BY THE MINISTERS IN THEIR SERVICES IN THE SEVERAL CHURCHES

AN EXTRACT FROM AN HISTORICAL DISCOURSE DELIVERED IN THE COLLEGIATE CHURCH, FIFTH AVENUE AND TWENTY-NINTH STREET, OCTOBER 11, 1874,
BY TALBOT W. CHAMBERS, D.D., ON THE TWENTIETH ANNIVERSARY OF
ITS DEDICATION.

It has been thought interesting to record here the discontinuance in the Collegiate Church of the system of rotation by the ministers in their service in the several churches. It is looked upon as an important epoch in the history of the Church. The system was discontinued in 1871.

Dr. Chambers' statement is as follows:

"For eighteen of the twenty years since this house was dedicated it was occupied by a Collegiate ministry, four pastors officiating in regular alternation; and the present seems a fitting occasion for some remarks upon that

system. It was introduced here a century and a half ago by our Dutch fathers, who got it from Holland, where it still survives in the city of Amsterdam. The Church in Holland doubtless obtained it from the New Testament, where we find our Lord sending out the disciples two by two (Luke, X:1), and afterwards among the apostles, Peter and John, closely associated in Jerusalem and in Samaria (Acts, III, 2: VII, 14). So also, Paul and Barnabas were united for the first foreign mission, and when they separated, each selected a companion, Paul taking Silas, and Barnabas Mark, so that they were still and always collegiate workers—feeling with the wise man that two are better than one and a three-fold cord is not quickly broken. The advantages of the Collegiate system as it subsisted among us, I enumerate as follows:

1. *It gave prominence to the Church, and not to a man.* For example, during the life-time of my two departed colleagues, notwithstanding their lofty and well deserved reputation, no one ever spoke of Dr. Knox's Church or Dr. De Witt's Church, because no such thing existed. They were colleagues preaching in rotation, and the church therefore was known not by an individual's name, but by a designation which set forth its inherent constitution and character, independent of any changes in the personnel of the pastors. Additions made to the congregations therefore were far more apt to be permanent than they would have been under other circumstances. And today the best portion of our constituency is that which is held not by personal bonds, but by an intelligent affection for the history, creed, usages, life and spirit of the church itself. It is this only which is to be relied upon for contributions or for personal service.

2. *The system secures a variety of talent not otherwise attainable.* Non omnes possumus omnia. No one minister has all possible gifts. This man excels in logical discussion, that man in rhetorical fervor. One has an exuberant imagination, another great learning, a third, unusual descriptive powers, a fourth, a marked vein of originality, a fifth, a voice which is melody itself, a sixth, a curious power of touching at will the sensibilities, but I stop, the list might be indefinitely extended. Now this being the case, it is a very simple sum in arithmetic to determine how much more likely a congregation is to get a happy combination of these gifts in four men than in one. The four will not be, never have been in this case, copies of one another, but on the contrary by their differences supplement what is lacking individually. As a slight illustration of what is meant, I may mention, that once there was a circle in one of our congregations who used playfully to speak of one of their pastors as Doctor Rhetoric, and of another as Doctor Logic.

3. *The system secures a full presentation of Divine Truth.* As a general thing this is not secured in the case where a single man occupies the pulpit. In so saying, I do not bring a railing accusation against my brethren in the ministry. We all mean—for I include myself in the number—we all mean to preach the whole counsel of God, and we all do, except so far as limited by human infirmity. And this exception is quite important. Every man has his peculiar taste, or temperament, or training, which influences him for the most part unconsciously, and by virtue of which he selects a certain class of subjects, treats them in a given way, and applies them in a particular direction. Now, so far as doctrine is concerned, this shortcoming is effectually guarded against in our Church by the provision which compels the pulpit exposition of the Heidelberg Catechism at least once in four years—a provision which no man can neglect without violating at once the law of the Church and his own solemn engagement. But there is a great deal more theology than what is contained in the Catechism, and there is infinite riches in the Bible besides its doctrinal contents. And as to all these there is great danger of one-sidedness in a single pastorate. There is, of course, just the same danger in each member of a collegiate ministry, but since they preach in turn to the same congregations, one supplies the deficiencies of another, and thus all sides of the Bible's manifold truth are faithfully presented.

4. *Another advantage is the lessening of the drain upon a minister's time and strength.* A settled pastor is not only a herald but a teacher; that is, he is not only to proclaim the Gospel, but to expound and defend and apply the whole system of revealed truth. He is to do this in an age which abounds in itching ears, when men crave novelty, and there is a growing tendency to forsake the regular worship of God. Now it is of no use to scold about such a state of affairs. The only remedy is to increase the legitimate attractions of the pulpit, by presenting truth with such clearness, freshness, simplicity and incisive force as will compel attention and interest. But to do this regularly is a most exhausting work. The Lord's day comes once a week, and the prescribed tale of bricks must be ready, necessitating an amount of steady toil which is not paralleled, not approached, by that of any other profession. Now a collegiate system relieves this perpetual drain in the most admirable manner. The same discourse may be delivered to two, or three, or even four congregations, to the equal profit of them all. The advantage to the preacher is not simply the diminution of labor, but the power of putting more time to the preparation of his discourses and to the acquisition of the various knowledges by which they are enriched. He can drive his work instead of letting his work drive him. He has leisure to exemplify Solomon's statement: 'The preacher sought out acceptable words, and what he wrote was upright, even words of truth.'—Eccles. xii. 10. (Dr. T. Lewis' Translation.)

5. *Once more, the system enhances the weight of ministerial character.* It is the old story of a bundle of sticks which taken separately may easily be broken, but bound into a mass defy the strongest arm. Three or four ministers preaching in rotation to several congregations, contribute their individual gifts to a common fund which makes the whole avail for each, and that whole amounts to vastly more than it could possibly be if disintegrated into its component parts. For example, during the first five years of this church's history four pastors ministered here in turn. Each of the three older ones would have been a power anywhere or under any circumstances, but that power was greatly augmented by their combination. I venture to say that Drs. Knox, De Witt and Vermilye, as leading and representing the old Collegiate Church, exerted an influence in this community equal to that of any six pastors of separate congregations. They stood together, and acted together, and were looked at together, and this union made strength—strength which could not be obtained in any other way.

Yet while these advantages existed, truth compels me to mention one drawback. This relates to work out of the pulpit. When a plurality of ministers render pastoral service to the same persons and families, there is necessarily a great waste of time and labor. In almost all cases one man will do just as well as two or three, and in very many cases a great deal better. This, however, is by no means an insuperable difficulty, for a proper distribution of the work could be very readily made by the parties themselves. (I ought in justice to add here that our people in this respect lost nothing by the multiplicity of pastors. Indeed, so far as I am informed, they were better attended to under the old regime than they are under the new. More than once I have heard both Dr. Knox and Dr. De Witt say that there was less complaint (and in their judgment deservedly less) of pastoral neglect in the collegiate charge than in any of the surrounding churches. There were instances indeed in which families left other churches and came to ours because they would thus secure more pastoral care. The most robust faith looks for no such miracle now.)

This system was, as you know, abrogated nearly three years ago, respecting which I have only two remarks to make. One is that it is quite too soon now to form an estimate of the results of the change. Three years are not a long period even considered absolutely, but they dwindle to a point when set alongside of a century and a half. The other is that it is a fortunate circumstance that so far as this particular congregation is concerned, the experiment is tried under very favorable circumstances. If in the long run the change should be found to be a disastrous failure, the character

and abilities of the brother in charge are such as to show to all the world that the fault is not in the men but in the system. The new cloth was good, but the old garment tore, being subjected to a strain which it was never intended to meet. If on the other hand the experiment should result favorably, I should still think the same ability and devotion would be attended with much greater success and for a much longer time, if they were exerted on the old system."

XI.

NEW YORK'S LIBERTY BELL

THE BELL OF THE OLD MIDDLE CHURCH

The Bell of the Old Middle Church (1729) now hanging in the belfry of the Church of St. Nicholas, Fifth Avenue and Forty-eighth Street.

This bell was presented to the church by Col. Abraham De Peyster, a prominent citizen of New York, and an influential member of the Reformed Dutch Church. He died in 1728, while the church was building, but he had directed in his will that a bell should be procured at his expense from Holland for the new edifice. It was made at Amsterdam in 1731, and it is said that a number of citizens of that place cast in quantities of silver coin in the preparation of the metal. The following is the inscription on the bell:

"Me fecerunt De Gravoe et N. Muller, Amsterdam, Anno 1731.

Abraham De Peyster, geboren (born) den 8, July, 1657,
gestorven (died) den 8 Augustus, 1728.

Een legaat aan de Nederduytsche Kerke, Nieuw York.

(A legacy to the Low Dutch Church at New York.)

This bell continued with the church in Nassau Street until it was closed in 1844 for religious uses and leased to the United States Government for the City Post-office. It was then removed to the church in Lafayette Place, and on the completion of the church at the corner of Fifth Avenue and Forty-eighth Street was removed to the belfry there, where it remains sounding its silver tones which have been heard in this city for nearly two centuries.

The late John Oothout, Esq., of this city, stated an interesting fact in relation to this bell. He remarked in a letter to Frederic De Peyster, Esq., that early in the Revolutionary War, when the British converted the Middle Church into a riding-school for their dragoons by removing the pulpit, gallery, pews, and flooring, his father obtained from the Commander-in-Chief, Lord Howe, permission to take down the bell. This he stored in a secure and secret place, where it remained some years after the British had evacuated the city. When the church was repaired and reopened, he brought forth the old bell from its hiding place and restored it to its rightful position.

It is recorded on the minutes of the Consistory that, after the Revolutionary War was over and peace restored, the bells of all the churches were brought back from Carlisle, Pa., where it appears they had been taken at some previous period for safe keeping. A number of years ago an antiquarian of this city, in examining the old belfry, observed a series of rudely carved dates with accompanying initials on the panelling between the balustraded

arches: These memorials could be traced distinctly through the coats of paint added in later days, and were discovered to be inscriptions made by old bell-ringers of the church on the occasions when they were required to ring a merry peal at the public rejoicings in the city. Among these he mentions :

“L.M., Oct. 31, A.D. 1733.

W.P., April 11, A.D. 1775.

July 9, A.D. 1776.

July 4, A.D. 1790.”

The two former of these commemorated stirring events in Colonial days. One was the choice of Judge Morris to the Provincial Assembly by the voters of Westchester County; his election, under the circumstances, being considered a triumph for the popular party and a rebuke to Governor Cosby. The other was the election of a committee by a public meeting at White Plains to co-operate with a similar committee in New York in choosing delegates to represent the colony in the Continental Congress. Much opposition was made, parties being nearly equally divided; but the election was held, and when the result was brought by express-riders to the city, the bells were rung. The two latter dates explain themselves: the first one being that of the time when the Declaration of Independence was read at the head of each brigade of Washington's army, which then was stationed in this city; the other denoting the day of the reopening of the church for divine service after its desecration during the war.

The bell was tolled on the days of the funerals of Washington, Lincoln and Grant. On the latter occasion, the *New York World* of August 7th, 1885, stated that the “Bell will now send forth its solemn tones while the last honors are being paid to the memory of him who stands third on the roll of America's illustrious dead.”

During the funeral services of President McKinley in 1901, of President Cleveland in 1908, of President Roosevelt in 1919, of President Harding in 1923 and President Wilson in 1924, the bell was tolled by order of the Consistory.

The tones of the bell have also greeted other celebrated occasions, such as the Centennial in 1889 of the inauguration of the first President of the United States, the two hundred and fiftieth anniversary of the City of New York in 1903, and the Hudson-Fulton celebration in 1909.

XII.

ANCIENT SILVER IN POSSESSION OF THE COLLEGIATE CHURCH

Two silver basins of antique design are in the possession of the Collegiate Church. On the border of one is engraved the seal of the Church and the date 1744; also the following inscription in Dutch:

Om na dit leev' o ! mensch het eeuwig Leven t'erven.
Zyt reyn in Christus bloed, en sterf dus voor uw sterven
Die in God's Zone leeft, reets eeuwig Leven heeft,
En leeft door't waar geloof, die in de Liefde leeft.

TRANSLATION

To inherit eternal life after this life, O man,
Be cleansed in Christ's blood, and thus before death, die.
Who in God's Son does live, life everlasting has,
And lives through the true faith, who in love does live.

The other basin bears the simple inscription, "The North Church, 1796." Both of these relics of former days are in good preservation, and may continue to serve their purpose for centuries to come.

But both of these are surpassed in age and interest by a basin now in possession of the South Dutch Church, Thirty-eighth Street and Madison Avenue. It was procured by the Consistory of our Church in 1694, the year succeeding the erection of the first Garden Street Church, having been made in Holland from silverware and coin sent over for the purpose. Around its border is engraved a verse of poetry composed by Domine Selyns, then the sole minister of our Church, who also inserted it on a separate page in the book of baptismal records kept by him, which is still preserved in the archives of the Consistory.

THE ORIGINAL DUTCH

Op't bloote water stelt geen hoop
T'was beter nooyt geboren
Maer ziet iets meerder in de doop,
(Zoo gaet men nooyt verloren:)
Hoe Christus met zyn dierbaer bloedt,
My reinigt van mye zonden,
En door zyn geest my leven leven doet,
En wast myn vuyle wonden.

A ROUGH VERSION, UNRHYMED

On mere water place no hope.
—Better never have been born—
But see something more in baptism,—
(So shall one never be lost.)
How Christ with his precious blood
Cleanses me from my sins,
And by his Spirit makes me live,
And washes my foul wounds.

The venerable Dr. Thomas De Witt justly remarked forty years ago that the sentiment contained in this stanza "teaches a most important truth."

Amongst the Silver Plate owned by the Consistory of the Collegiate Church are seven silver Collection Plates or Alms Basins presented by prominent members of the Church in 1792. Several of these are still in use in the Church of St. Nicholas, Fifth Avenue and Forty-eighth Street, and all formed a part in the exhibit in the chapel of that Church at the time of the Hudson-Fulton Celebration in 1909, and a part of them were loaned to an exhibition of Ecclesiastical Silver of Colonial Days held in the Metropolitan Museum of Art in the winter of 1911-1912. There were ten plates originally. Each of the seven remaining plates bears the name of the donor in the following inscription:

The Gift of ——— to the Reformed Dutch Church in New York, 1792.

The donors were:

LEONARD BLEECKER,
JAMES C. ROOSEVELT,
JAMES ROOSEVELT,
JOHN GOODWIN,

CORNELIUS RAY,
JOHN BUSH,
ISAAC CLASON.

Mr. Leonard Bleecker, in December, 1791, sent a letter to the Consistory of the Church requesting them to accept the ten Silver Plates as a gift from some members of the Church, and the Consistory took action as follows:

In Consistory,
December 23, 1791.

"A letter from Mr. Leonard Bleecker was read requesting Consistory to accept of ten Silver Plates as a gift from some members of the Church for the purpose of collecting the alms in the North and New Churches whereupon it was resolved that the Consistory agree to accept of said plates. Resolved also that as soon as the plates are obtained the alms shall hereafter be collected in plates instead of the Bags hitherto used in the aforesaid Churches."

The North Church referred to was built in 1769 and stood at Fulton, William and Ann Streets, and the New Church was what is now termed the old Middle Church, built in 1729, at Nassau, Cedar and Liberty Streets.

It is an interesting circumstance to know that the gift of these plates indicated a change in the ancient custom of the Church in collecting alms. Prior to 1792 it was customary for the Deacons at the usual services of the churches to collect the alms in black bags suspended from the ends of poles—a custom still prevalent in the churches in Holland.

Three Alms Basins inscribed as follows:

"Reformed Dutch Church, Lafayette Place 1839."

A COMMUNION SERVICE FOR THE SICK, GIVEN BY MR. WILLIAM L. BROWER

At a meeting of the Consistory held March 2d, 1893, the following communication from Mr. William L. Brower, a member of the Consistory, was read:

"New York, March 2d, 1893.

"To the Consistory of the Collegiate Reformed Dutch Church:

"DEAR BRETHREN:

"Having perceived that there is need of a convenient set for the administration of the Lord's Supper to the sick, it has been a delightful task to put into execution a purpose formed in my mind some time ago, of having made a Silver Service which would be a perfect miniature of the set now belonging to the Church.

"The Service accompanies this note, and I beg the Consistory to accept it with my best wishes for the ancient Church they represent.

"The cherishing of the thought that long after my life's work is done, this Service may be performing its heavenly mission of bearing into the homes of the sick, the sacred and comfortable symbols of the Redeemer's broken body and shed blood, will always be a source of quiet joy to me.

"That the Spirit of the Master may always accompany its use is my sincere prayer.

"Fraternally yours,
WM. L. BROWER."

After the reading of the letter, the Service was exhibited to the Consistory and, on motion, it was

"Resolved, That the gift of Mr. Brower is accepted by the Consistory with sincere thanks for his thoughtful kindness. And it is further

"Resolved, That Mr. Brower's letter be entered on the minutes, and that the Clerk be directed to send a copy of this action to him."

The Service consists of a plate, cup and ewer, a miniature copy of the vessels which have been in use by the Church for more than a century. They were made by Tiffany & Co., and bear the following inscriptions:

ON THE PLATE

"Take, eat, this is my body."

ON THE CUP

"This do in remembrance of me."

ON THE EWER

"I was sick and ye visited me."

On each piece is also inscribed:

*The gift of
William L. Brower,
to the
Collegiate Reformed Dutch Church.
New York, 1893.*

Besides this the Consistory owns numerous pieces, both ancient and modern, which are safely secured in safe deposit vaults.

Thus closes the record of three centuries. The past, at least, is secure, and the Collegiate Church, "holding fast the form of sound words", presses onwards in the King's Highway, with her face ever towards the Eternal Light, and animated by the example of her Lord and Master who "came not to be ministered unto but to minister."

Glory be to the FATHER, and to the SON, and to the HOLY GHOST, As it was in the beginning, is now, and ever shall be, World without end, Amen.

The Royal Banners forward go,
The cross shines forth in mystic glow,
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.

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DATE DUE

~~FEB 12 '64~~

APR 28 '64

~~MAY 12 '69~~

~~SEP 8 '69~~

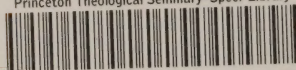
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